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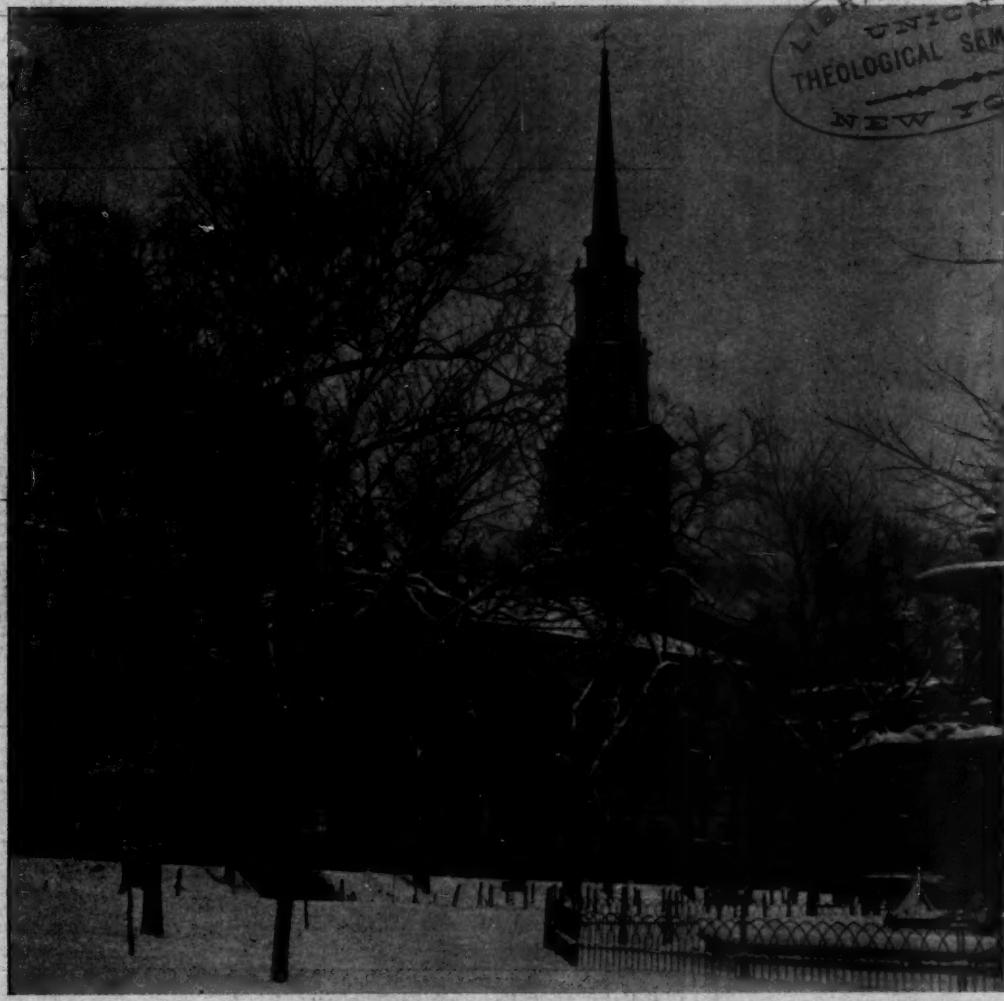
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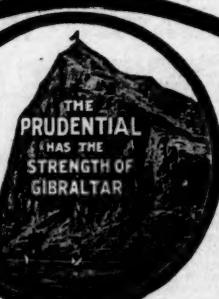
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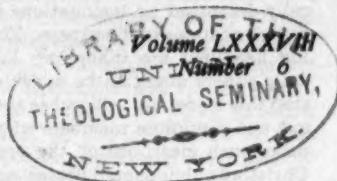
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THE CONGREGATIONALIST

Saturday
7 February 1903

and Christian World



Event and Comment

Pray for Students Christian associations exist in over 1,500 universities, colleges and higher schools. Their membership includes 82,000 students and professors. It means much to the Christian Church that this great company will be united in prayer for students Feb. 8, the Sunday set apart for this purpose by the World's Student Federation. Many others will join with this company. Thousands of parents will pray for their absent boys and girls. Petitions will be offered, we trust, in all the churches for this multitude who are being educated for public service. It is important that these petitions should be framed with thoughtful consideration for those prayed for. Many of them are fighting a severe battle with poverty to secure an education. Peculiar temptations of college life beset many, alluring them away from loyalty to their highest convictions. They are absent from the restraining and encouraging influences of home and friends. They are awakening through close contact with others of their own age and aims to ambitions which never would have stirred them at home. Some of them are assailed by doubts of the fundamental truths of Christian faith. Their critical faculties are being developed, which question everything they have believed. What stimulus to noble living, what visions of great opportunities to serve their fellowmen will come to them from above and how will they receive these impulses? "I have prayed for thee that thy faith fail not," said Jesus, confidently, to a beloved disciple in peril. With such a spirit of sympathy let every pastor lead his people next Sunday in prayer for the young men and women in school and college.

thought as are to be found in any church or any denomination. The notion that the most conservative Christians are opposed to any improvement in religious teaching is an mistaken as that such well-known Christian workers as those in this movement have combined for some secret purpose. Much is being made of a conference held in the Manhattan Hotel, New York, Dec. 29, at which Dr. W. R. Harper presided. This meeting seems to have recently come to the knowledge of newspaper reporters. A full account of it was given in *The Congregationalist* of Jan. 10. Nothing was discussed in that meeting which was intended to be kept from the knowledge of the public. No good can come from any effort to divide into hostile camps those who work for better religious teaching, nor do we believe it will succeed.

The Convention Program Religious education will be considered in all its important phases. Each session is to have an array of speakers whose experience is extensive on the topics assigned to them and whose reputation is national. At the first meeting, in the Auditorium on Tuesday evening, the theme is The Next Step in Religious Education. It is to be treated by Presidents J. B. Angell of Michigan and J. W. Bashford of Ohio Wesleyan Universities, Dr. F. E. Clark of the Christian Endeavor Society, Dr. W. L. Hervey of the New York Board of Education and Dr. N. D. Hillis of Brooklyn. Wednesday's sessions, in the Second Presbyterian Church, will be devoted to the modern conception and the promotion of religious education, the evening being given to the consideration of the Sunday school. Thursday the scope and purpose of the new organization will be defined and its relation to existing organizations. Among the speakers announced are Presidents King of Oberlin, Rhees of Rochester and Butler of Columbia Universities, G. B. Stewart of Auburn Theological Seminary, C. J. Little of Garrett Biblical Institute and Dean F. K. Sanders of Yale. Editors of Sunday school publications are represented by Drs. C. R. Blackall of the Baptist, R. W. Miller of the Reformed and J. A. McKamy of the Cumberland Presbyterian Churches. Among the Congregational ministers are Drs. Loba of Evanston and Gunsaulus and Beaton of Chicago, Nehemiah Boynton of Detroit and W. J. Mutch of New Haven. Massachusetts sends Drs. P. S. Moxom and W. G. Ballantine of Springfield, Drs. G. E. Horr, E. A. Horton and A. E. Dunning of Boston. The *Presbyterian*

asks with alarm if it will not be suicide for the Christian Church to turn over to this outside agency the control and direction of her teachers and children. It has been generally supposed that these brethren were in good standing in the Christian Church. But the *Presbyterian* appears to lack the sense of humor.

The Auburn Seminary Midwinter Conference The Seventh Annual Midwinter Conference of the Auburn Theological Seminary, held for two days, was one of the best in the history of the seminary. Its general theme was The Home Church and Missionary Problems, treated under the heads: The Problem of Education in Missions, The Problem of Organization in Missions, The Pastor's Problem and The Financial Problem. All the addresses were strictly to the point and helpful alike to students and pastors. One could not attend the meetings of the conference without an increasing sense of the obligation of the home church to the mission movement and a deepening conviction that larger blessings await the home church just in proportion as it meets these problems. Another marked feature of the conference was the universal conviction of those in attendance, that a brighter future is opening before the missionary movement and that the next decade is to see remarkable increases in the gifts to this cause, both through the increase of the number of givers and of the amounts given. Greater appreciation of these conferences is shown from year to year by the constantly increasing attendance of the pastors throughout the state.

Ministers and the Press Several ministers and churches recently have suffered from reports about them circulated in the newspapers. Exaggerated, false and mischievous accounts have been printed of opposition to their pastors by parties in churches and of efforts to force them to resign, while statements have been quoted as made by ministers which grievously misrepresented them. The responsibility for this injustice does not altogether belong to the press. A dissatisfied and unscrupulous parishioner sometimes gets the ear of a reporter, and the malice of the one and the eagerness for news of the other combine to set a multitude of people talking about what might have been found to be a mutual misunderstanding which could have been settled privately in a Christian spirit without harm. One victim of this persecution writes to us, "The whole matter

The Improvement of Religious Education The convention to be held in Chicago next week for the improvement of religious and moral education is attracting more attention than was anticipated. A large attendance is assured of men and women deeply in earnest to secure more thorough knowledge of the Bible and greater interest in religion among the rising generation. Judging from dispatches printed in daily newspapers, an attempt is being made to show that this movement is being directed by "higher critics," and is in opposition to the International Sunday School Association. Neither of these assumptions is true. The hundreds of professors in colleges and universities, pastors, Sunday school and Y. M. C. A. workers who signed the call for this convention represent as various schools of Christian

comes as a complete surprise to me and has prostrated my wife." Another asks, "What protection have I against the publication of remarks attributed to me that I never thought of saying?" Bitterness is fostered, church quarrels are aroused and inflamed, ministers are disheartened and sometimes their usefulness practically destroyed by insinuations and misrepresentations in the papers. These startling headlines are inhuman. Editors of daily papers ought to be appealed to, to stop this injustice. Churches should find out and discipline members who seek to make such mean use of the press. The Christian public should protest against it.

The Bible in the Schools A recent decision of a Nebraska court that reading of passages from the Bible in public schools is forbidden by the constitution of the state has been practically reversed by the Supreme Court, which declares that the reading of the Bible is permissible in the public schools of Nebraska. The court says that its use cannot be declared unlawful because some teachers might possibly misuse the reading by attempting to propagate their own theological or ecclesiastical views. The superintendent of public instruction in New York State has refused to interfere with the reading of the Bible in the public schools, and in his report to the legislature justifies his position by referring to a provision in the charter of the city of New York which says that the Board of Education is not authorized to exclude the reading of the Holy Scriptures, without note and comment, or any selections therefrom, from any of the schools. This position will be adopted ultimately, we believe, as general public school policy. It is illogical and unreasonable to exclude the use of the Hebrew and primitive Christian literature from public education. We do not expect that its use will be made compulsory or that any version or any particular portion of these Scriptures will be prescribed or proscribed. These matters belong to the local authorities. But a nation stultifies itself which forbids its children, when under its instruction, to look into the sources from which its principles of government, its laws and its standards of conduct are confessedly derived. The tendency in this direction has already led to a lowering of the popular estimate of the object of public education, which prompts Dr. Edward Everett Hale to say that the annual report of a school superintendent as big as the New Testament often does not contain as much reference to the moral character of the pupils as is given to vertical handwriting or gymnasium exercises.

A Missionary's View of Christian Work A consecrated and successful missionary, traveling in America, writes in a private letter: "The saddest thing to me in visiting the great centers of civilization is the great loss, on every side, of energy in Christ's service. It is like the wireless telegraph—so much radiation as it were into space. So much general worship of God—but so much power absolutely used up on what gives no result except for a day of selfish pleasure, and so few direct rays going

to the appointed place and doing his work." It may be worth our while in this vital matter "to see ourselves as others see us," and ponder this criticism made from the standpoint of a level-headed, whole-souled, hard-working worker at the front. Is it not possible that the modern thirst for amusement in every department of society permeates too much the apparatus of church life and service—banquets, receptions, entertainments sometimes seeming to crowd out the great object of promoting Christ's work in the world?

Growth of Class Spirit Rev. Dr. Newman Smyth of New Haven, in a recent thoughtful, timely sermon on Class Union and Social Separation, contrasted the structure of society in New England at the opening of the twentieth century with what it was when the colonies were established. He finds a marked increase in class distinctions, and the rise of problems of ethics which are new, owing to the multiplication of groups of men, each group having its own code of conduct. The situation thus created calls for definition by the largest group—the state—of principles of what Dr. Smyth calls "interclass morality." "Are organized classes to prove the death of democracy?" he asks. He admits that it is futile to seek to overcome the evils of class organization by denial of the right to organize. "The moral problem of our civilization," he said, "is, not to prevent men from forming unions, but to see that each class, like every member of the body, is organized, not for its independent interest merely, but to fulfill its proper function in the life of the community." Secondly, he argued, nothing is to be done or said which will widen the breach already existing between classes. "Class hostilities are the tares which the enemy sows in the field of democracy." Nor does he believe that the problem can be solved by Christian sympathy alone. "Men who cry for justice would rather starve to death than be fed with pity. . . . Righteousness is the cup in which our social charity should be offered." Dr. Smyth has done well to speak a timely word on this theme in a university center. He is blind who does not see the tendencies which Dr. Smyth has noted. Whether they are more than tendencies, whether they have come to be unalterable facts, doubtless is debatable. One thing is certain, if the Church of Christ, the custodian of the gospel, also becomes divided on class lines, then society is doomed.

Bishop Brent in the Philippines When the Episcopal Church in the United States last year sent Bishop Brent to Manila some fear was expressed that he might insist on the exclusive claims of that church to such an extent as to introduce a divisive element into the harmonious relations of the Protestant denominations doing missionary work in the Philippines. A recent letter from Bishop Brent in the *Church man* ought to dissipate any such fear. It reveals the essential qualities of a Christian statesman. He is in hearty sympathy with the work of our Government

there, giving high honor to Governor Taft and his American associates. He writes with discriminating judgment of our army. He has a human appreciation of Oriental character, and is thoughtfully confident of the ultimate success of American Christian missions, through which "one day the East will be welded to the West in that divine unity which scorns the pallid, nerveless beauty of uniformity; and all who try to interpret life in and through the Man Christ Jesus will hasten that happy day." Bishop Brent's attitude toward other denominations is thus described: "The different Protestant churches situated in our midst are doing earnest work, in much of which we are glad to have a share. Our relations with them are cordial and brotherly, even though no formal unity binds us together. It is my purpose to lock arms with their interests, and to share with them my own with as broad a catholicity as I can command." Apparently Bishop Brent is adapting himself in a wise Christian spirit to all the varied conditions in the midst of which he is laying foundations for one branch of the Christian Church, and is certain to add strength to the difficult but hopeful task of regenerating the Philippines and lifting them to an honorable rank among civilized nations.

Anti-Christian Science Legislation Fails The lower house of the New Hampshire legislature had among the new measures introduced last week one making the practice of Christian Science, faith cure, mind cure and other like agencies in dealing with disease unlawful, the penalty for transgression of the law being a fine for the first and second offenses and not less than six months in jail for subsequent offenses. The proposed law also provided that in case it was proved that a person under treatment by a Christian scientist, faith curist, etc., died because of failure to call a regular physician, then the person treating the disease by irregular methods should be guilty of manslaughter and punished accordingly. The bill was referred to the judiciary committee and reported back two days later, "inexpedient to legislate" being the verdict, a hearing having been denied the mover of the resolution. The bill was killed, the vote standing 70 to 194. Much as legislators and judges may distrust or disapprove Christian science, the American spirit of individualism, of unwillingness to interfere with personal matters so vital as religion and health, makes them disinclined either in their judicial rulings or in their laws to give such unqualified endorsement to the old school methods of dealing with disease as the New Hampshire legislator had in mind who introduced this proposed law, and still less to say that all faith healing or mind cure dealing with disease if it prove ineffectual shall subject the healer to the charge of manslaughter. It is a step in the direction of paternalism which the American legislator is not ready to take yet, and will not until the practice of medicine becomes much less empirical than it now is. In saying this, of course, we but record a fact. We believe as firmly as ever in the enforcement of all laws of a sanitary sort in an impartial manner, and our opinion of

Christian Science as a cult is no higher than it has been.

New Methods of Foreign Missionary Administration

Dissatisfaction with present methods of administering the missionary operations of the Protestant Episcopal Church has been freely expressed by prominent leaders for some time past. Bishop Hall of Vermont in the current *Churchman* suggests that instead of making the board of missions parallel with the General Convention of the Church it be made coincident with it, and the *Churchman* endorses the idea up to this point. This plan, as further worked out by Bishop Hall, would make the board of managers now formulating the policy of the church in the matter, hereafter but the registrars of the church's will as expressed in its highest legislative body. This board of managers Bishop Hall would have come from all sections of the country instead of mainly from the East, as is now inevitable; and to bring this to pass he would guarantee traveling expenses to all managers. Later he would have much that is now transacted by the board as a unit or central body intrusted to provincial boards, or subdivisions of the larger group.

Education in the South Action taken by the trustees of the Peabody Fund and by the directors of the General Education Board last week indicate that there is an understanding between them; that they will in no wise compete; and that the General Education Board is to be left free to engage in the general strengthening of Southern schools through gifts of money, counsel, supervision and co-ordination, etc., while the Peabody Fund henceforth will be concentrated more than formerly on normal school work and on the training of teachers, and that not so much through distribution of its income as by the creation of an institution of its own to be laid out on a large scale and adequately supported. If this be true it probably means that certain institutions which in the past have had aid from the Peabody Fund cannot longer expect it. The formal announcement of the scope of the work of the General Education Board indicates a determination to serve the Northern public as an intermediary both in dispensing information and money; and how this will affect the interests of sectarian or quasi-sectarian institutions in the South dependent hitherto on Northern donors remains to be seen. It is suggestive to note how pronouncedly New England is left out of account in the directing of the policy of this new agency. It draws its funds from Mr. Rockefeller—this is admitted now—and its directors are all either Middle State or Southern men. It will be interesting also to note what attitude this board's officials take toward those who would ostracize the Negro politically and socially. Some of its promoters are said to be much disturbed at President Roosevelt's recent course in reviving the hopes of the Negroes. Of course any marked renewal of the old sectional animosities growing out of the Negro problem would seriously impede the work of the board as its Northern and Southern agents endeavor to co-

operate. Representatives of the board were announced to be present at the conference in Gainesville, Fla., where the county superintendent has just served notice on the state superintendent that Booker T. Washington will not be a *persona grata*. Will they insist that Mr. Washington be treated like themselves?

In Perjury on the Increase The committee of the House of Representatives may or may not bring in a whitewashing report relative to the conduct of a congressman from New York State in his dealings with representatives of the company manufacturing submarine boats, but enough has been disclosed to show how active is the lobby in Washington and how recklessly men testify under oath in matters affecting their conduct as agents for those seeking favoring legislation. One of Massachusetts' congressmen emerges from the investigation proved by his own testimony as having been altogether too intimate with those who had a profit to make out of favoring congressional action. Revelations in the city of New York last week, due to the shrewdness and vigor of District Attorney Jerome, have disclosed a far-reaching conspiracy between men with influence in the tax department, "dummies" whom they employed, and citizens, by which for a consideration the dummies have impersonated the citizens and sworn off taxes; and the officials, the go betweens and the dummies have profited at the expense of the city to an amount incalculable but large. Facts like these constantly coming to light go to confirm the charge made not long ago by one of the leading jurists of the country, that perjury is increasing and the sanctity of the oath is diminishing.

Coal Scarcity Investigation

Testimony before the Strike Commission the past two weeks in the main has been from the independent operators, and it has tended to show that from their point of view the miners are treated fairly well; that with the coming of trades-unionism there has been more friction between labor and capital, and that the great variation in the conditions of labor and of mining properties makes it quite impossible to set up uniform standards of operation or recompense. The testimony taken in Boston by the sub-committee from the national House of Representatives has shown pretty conclusively that so far as eastern New England is concerned most of its anthracite coal this winter has come to it from the mines of the independent operators in Pennsylvania, that it has been sold wholesale at rates far higher than any cost of mining and transportation would justify, and that the independent operators have been supported in their extortion by the passive if not active aid of the coal carrying railroads and the coal trust. Testimony taken also has shown an unexplainable contrast between the wholesale and retail price of bituminous coal. The Massachusetts legislative committee, probing conditions affecting the retail trade in Boston, has revealed the potential if not actual monopoly of it by what is known as the Coal Club, with a "gentlemen's agreement" as to rates.

Bearing upon this matter, and having more than local interest, is the opinion of the Supreme Court of Massachusetts in response to legislative inquiry, that, under its present constitution, the state cannot by legislative enactment empower towns and cities to set up municipal fuel yards. The court, however, admits that there might be certain grave, general social conditions of stringency when such action would be tolerable. The socialists of the state interpret the opinion as calling for a campaign by them favoring amendment of the constitution so that municipalities may extend the domain of municipal functions.

Local Option It is significant that both Virginia and Illinois should be face to face with a struggle over legislation relative to saloon control based on the principle of local option. In both states the excellent work of the Anti-Saloon League has brought public sentiment to a white heat and forced the matter before the legislatures in ways that cannot be ignored. The heart of American democracy, as Woodrow Wilson has pointed out, lies in the fact that "we have separate local self direction, which is not the application of government, but the play of independent action. Our local areas are not governed, in brief; they act for themselves." Much of recent American legislation, whether concerned with municipal administration or with control of the liquor traffic, has verged toward the French and away from the American conception of republicanism—there has been too much interference by the state with affairs that it cannot, in the very nature of the case, control as well as local communities can; and it is encouraging to see the present reaction toward a greater measure of municipal home rule and an extension of the area for local option to operate in determining the matter of prohibition or licensing of the retail liquor traffic.

Silver-Using Countries' Distress

It proves both the solidarity of humanity today and the growing recognition of the place the United States occupies that Mexico and China should have turned to us for such aid as we may render through our legislation for the Philippines in breaking so far as possible the severity of the blow which silver's constant decline in value is causing in countries not on the gold basis. Siam's recent sudden shift to a gold basis, our intrusion in the Philippines with our gold standard, and the tremendous increase of the output of gold of late years through improved processes of dealing with the ore or sand have all contributed to make the position of silver standard countries more and more untenable. China feels the pressure keenly now, as the Powers—excepting the United States—insist upon her paying her indemnity on terms punitive and paralyzing to her financial credit, terms which by their very rigor will hasten later anti-foreign outbreaks—a fact that no statesman save Secretary Hay seems to care about. The hope of Mexico and China in this appeal to us is—and this fact the President has made clear to Congress in sending the documents of the case to it—that we

shall so legislate with respect to the Philippines that the transition from the old to the new standards there may shatter as lightly as may be the already tottering silver edifice. They also desire for themselves and for the other silver-using countries that the whole matter be considered in a broad way by us and by European Powers, and to this end they desire the appointment of an international commission to consider the possibility of so adjusting the matter as to bring the least disturbance to the business of the world. A continuation of the present situation threatens the ruin of several silver-using countries in a vain effort to meet gold obligations, and also threatens to lessen the consuming power of many races which European and American exporters are calculating upon as steady customers.

The Near East and its Portent Russia, Austria and France are co-operating in bringing pressure to bear upon the sultan of Turkey to remedy conditions in his European territory. Conditions in Macedonia and other of the Balkan states have become intolerable to adjacent Christian peoples. Bulgaria seethes with a spirit that would lead its people, if not its officials, to rush to the aid of Macedonia were the signal given. Turkey naturally resents advice or pressure as to how it should deal with its subjects, and thus far no attention has been paid to the intimations from the Powers. They, with regard to their own prestige, can scarcely let the matter rest. Turkey may decide to fight rather than reform; and, of course, once the cannon booms the whole future of the Ottoman Empire is at stake and the inevitable clash between Russian and German ambition as to control of Constantinople and Asia Minor impends. The sultan has a good army, that of recent years has profited not a little by German oversight and equipment. It is an army that gave a good account of itself in the war with Greece.

Temperance Gains in New Zealand It is a long time since the temperance party in New Zealand has received so much encouragement as has been given them lately by the results of the local option polls in New Zealand. Under the New Zealand Act a vote is taken on these questions: (1) continuance of licenses, (2) reduction, (3) no license. In six years (1896 to 1902), while the vote for continuance increased by 4,960, the vote for reduction increased by 34,273, and for no license by 50,465. The North Island carried prohibition in one district and reduction in three; and the South Island, prohibition in five districts and reductions in nine. The total number of votes was, for reduction, 130,145; for continuance, 146,291; for no license, 149,585. The success of the temperance party in New Zealand will lead to further agitation, amongst other things for the abolition of the limitation of a three-fifths majority now necessary in order to an alteration in the law. It will also assist the temperance party in Australia in their demand for an alteration in the liquor law.

Revelations as to the extent of gambling among the students and young instructors of

Wisconsin University are not calculated to make one unconcerned with the problems of youth in academic centers.

Will Congregationalists Reunite

The Channing Club, whose members are young Unitarians of Boston and vicinity, recently discussed the Unity of Congregationalism. Addresses were made by Rev. J. C. Perkins of Portland, Me., a Unitarian, and Prof. G. F. Moore of Harvard Divinity School, a Congregationalist. Both expressed their belief that Unitarian and Trinitarian Congregationalists will ultimately reunite. Is such a union probable?

It does not lie within the horizon of our vision. Yet we note some signs that it may be approaching. One of these is the unimpassioned discussion of its probability by representatives of both bodies. Not many years ago Unitarians would have repudiated the suggestion. Those born in that denomination rejoiced in their birthright of freedom from ecclesiastical bondage and theological superstition; while those who had left the Congregational fellowship for the Unitarian spoke fervently of their escape out of horrible fears and delusions. Congregationalists, on the other hand, regarded a departure from their ranks into the Unitarian fold as a deplorable lapse from Christian faith. It was not unusual for Congregational ministers to refuse to take part in any official service—even a funeral—with a Unitarian; and an exchange of pulpits with one—a very rare event—was regarded by many as a betrayal of a sacred trust.

These conditions are certainly changing. The Unitarian of today is an exception who denies to the orthodox believer intelligence and at the same time sincerity in his belief. The Congregationalist, as a rule, does not deny that Unitarians possess some measure of the essential Christian graces—faith, hope and love. There is a vital mustard seed of fellowship nourished between both denominations. The invitation of the Boston Ministers' Meeting to Rev. Dr. S. A. Elliot, president of the Unitarian Association, to address it on the federation of Congregational churches was an important event in New England Congregational history, and the cordial reception given to him last Monday morning, with the unanimous expression of sympathy with the spirit of his address, suggests that the open expression of Christian fellowship between the two bodies may not be remote.

Another sign of this approach is the modification of theological dogmas going on in both bodies. Unitarians are growing more positive in their emphasis on doctrines which both denominations hold. Congregationalists are asserting less positively the doctrines concerning which the two bodies differ. Unitarianism was formerly largely a negation. Dr. Channing said that in its beginning it was "a protest of the understanding against absurd dogmas, rather than the work of deep religious principle." Unitarians denied the total depravity of man, the deity of Christ and the forgiveness of sins through the substitution of his death for the punishment of the

sinner. "The rejection of these three doctrines," said Dr. Ellis, "and the belief of those which Unitarianism substituted for them, constitutes Unitarianism." Dr. Ellis frankly confessed that he could not state the doctrines substituted by Unitarians for those they rejected.

But Unitarians have mostly ceased criticizing the theology of the orthodox. They are turning their attention, rather, to discover their own spiritual need and how to satisfy it, and with growing frequency we hear in their sermons and published articles the spiritual note to which the deepest yearning in us turns a grateful ear. On the other hand, Congregationalists no longer affirm as a dogma the total depravity of the human race, while they give greater emphasis than formerly to the humanity of Christ as the manifestation of God, and are less insistent in defining the exact process of the mind of God in forgiving sin than that his forgiveness should be known and accepted. Unitarians meanwhile are exalting the Christ far more than formerly and confessing their need of his constant presence and power in order to live his life among men. And the most earnest and generous disciples of Christ in both bodies find his name a touchstone which reveals in them a common sympathy, aspiration and purpose.

One more sign may be mentioned of the mutual approach of these two denominations. Both agree in simplicity of worship and in maintaining freedom from ecclesiastical control. They hold that the highest type of Christian character is developed through the independence of the local church and the fellowship of such churches. And both bodies are awakening to a new sense of the importance of fellowship. It may be that the coming religious conflict is to be between ritualism and episcopacy on one hand and the liberty of the individual worshiper and of the local church on the other. In such a conflict Congregationalists and Unitarians will be found side by side. It may be that their theological differences will disappear in a common loyalty to one Master and a united purpose to maintain the Christian liberty of each one of his disciples. May the day be hastened when Congregationalists shall be one in faith and work.

To The Hague Tribunal

Events have conspired to make it clear that the simplest way out of the very serious complication in international politics caused by the Anglo-German assertion of force against Venezuela is reference of the entire matter to the arbitration tribunal at The Hague. All talk of war resulting from the difficulty is wicked.

Mr. Bowen, acting for Venezuela, has gone as far as he can in proffering payment by offering to put the revenues of certain ports in the hands of Great Britain, Germany and Italy for a definite period. But this very naturally has caused a protest from France, Belgium, Holland and other Powers, some of which, notably France, through diplomacy had arranged for payment of claims due them by Venezuela; and they are

not in a mood now to see nations which have used force receive payment before they, who were content with peaceable methods, receive their due. And in this position they have the sympathy of the United States, whose citizens have claims against Venezuela which are as legitimate as any. Moreover, our Department of State is right in arguing that if the principle be conceded that creditors who use force are to have preference over creditors who are content with ordinary legal methods, South America will be in constant turmoil over European pressure for payment of debts.

Great Britain, if its hands were free and if the Ministry could respond to the public will, would recede from the demand for preferential treatment which Germany insists upon. Not within a generation has British foreign policy as determined by the Ministry—in this case influenced by the king—and the will of the British public been so at variance, and whatever the outcome of this alliance may be as it affects Venezuela, it cannot but undermine to some extent the security of the Ministry, and it already has worked reaction against Great Britain in influential circles in this country.

Happily the new representative of Germany in this country, Baron Speck von Sternburg, who only arrived in Washington Jan. 31, is disposed to be a peacemaker, and his knowledge of America derived from prior residence in Washington already has stood him in good stead. He has informed the emperor that if Germany persists in its extreme position she will suffer more than she can possibly gain. If he can bring about a moderation of German demands and can arrange a compromise with Mr. Bowen, then all will be well, and diplomacy can claim credit for solution of a complicated matter. But if he cannot, then there should be resort to The Hague Tribunal, before which all the Powers will be on an equal footing.

The Holy Catholic Church

The test of catholicity is the personal relation to Christ. All who are members, in the apostle's figure, of that body of which he is the head belong to the Holy Catholic Church in which we believe. When we are in touch with him we are in touch with one another. This was our Lord's own thought when he prayed "that they may all be one; even as thou, Father, art in me, and I in thee." There is no common meeting-point of all believers except in their personal relation to Christ. Those who are called by his name and those who are renewed by his Spirit, though they may never have known his name, are all one in him.

The outward sign of this Holy Catholic Church is baptism. No one of us is baptized into the name of a sect or into the name of a local church, but into the name of the Father, Son and Holy Spirit. Sectarianism obtrudes itself at the table of our Lord, but at the hour of baptism we are all one. With few exceptions the baptism of all is acknowledged by all, if only it be into the Holy Name. But as the visible and chemical fields of a ray of light do not coincide, so the church that is visible to all men through the baptismal

sign does not comprehend just the same members as the Holy Church which is in living relation to Christ. There are Quakers and others unbaptized whom we acknowledge to be catholic. There are baptized Christians who show sorrowfully little evidence of the spirit of Christ. It is in heaven, the writer to the Hebrews tells us, that the names of the true members of the church of the firstborn are enrolled, and John in his vision saw that book in the presence of the Lord.

The duties of members of the Holy Catholic Church begin with obedience to Christ; not to self-constituted or traditional interpreters of ecclesiastical obligation, but to Christ personally and immediately. The nearer we come to him the more perfect is our assurance of the world-wide fellowship of friends which centers in him. That obedience includes confidence. Trusting Christ is obeying Christ. It includes our effort to be like him which finds expression both in upright lives and loving service. It is not complete without some personal relation, by effort, gift or prayer, with his purpose of world-wide witness bearing.

This relation of confidence and obedience toward God through Christ is the test and the only test of personal membership in the Holy Catholic Church. Baptism, the refusal of which only ignorance or misconception of its meaning can excuse, is the visible sign, but the deliberately chosen, personal relation is the thing itself. It is the Lamb's book of life in which the names of all true catholics are written. It is through him that we are brought into fellowship, not only with our Father, but with the true church of all the ages and all lands on earth.

In Brief

We have seldom issued a Christian World number which seems to us to deserve more truly to be called timely and interesting than this one. The illustrated article on Park Street Church and on the morality play Every-man concern matters in which many persons are deeply interested just now. The contribution to a solution of the South End church problem in Boston is by Miss Dyer, who has lived and worked in that section of the city for many years. The admirable sermon by Prof. W. N. Clarke was called out by a recent editorial paragraph in the paper. Our letter from London portrays vividly existing religious conditions in Great Britain. Mrs. A. D. T. Whitney makes a good-tempered rejoinder to Mrs. Margaret Deland's recent article on The New Obedience. These special features together with standard departments make an exceptionally valuable number.

It is pleasant to chronicle, as we do this week, very nearly a dozen instances of increase of ministerial salaries. May these isolated cases start a general epidemic.

It is unfortunate that there should be any question as to the wise and just management of the Red Cross Association of which Miss Clara Barton is president, but there is, and the President of the United States has had to inform the officials of the organization that he and the Cabinet officials cannot be counted upon to assume any such responsibility for the organization as it stands before the public through recent by-laws adopted.

We shall follow our Phillips Brooks issue in the course of a few months with a Henry Ward Beecher number, which will seek to

re-create the impressions made by the great Brooklyn preacher upon his contemporaries and to estimate the character of his work and his influence. We shall have the co-operation of Dr. Hillis, the present pastor of Plymouth Church, in preparing the article. If any of our readers have access to material concerning Mr. Beecher which they consider of value, we should be glad to be apprised.

Engineer Davis of the Royal Blue is not the only man whose ignorance of the danger signals has brought death to himself or others. Nature gives physical warnings to the overwrought and vicious—and they ignore them and ultimately die prematurely. Conscience gives warnings in the moral realm, and if unheeded death, morally and spiritually estimated, comes on space.

Mr. E. H. Haines, till recently proprietor of the *Literary World*, has been connected with *The Congregationalist* since he began with it as an office boy in 1863. He has had charge of its subscription list and kept its books for many years. He knows the names of thousands of its subscribers who never before have heard of him, but who owe much to his faithfulness and care for their interest as connected with this paper. He now severs his official relations with us, much to the regret of all his associates.

It is gratifying that a Christian gentleman of such fine stock and with so excellent a record has been placed in charge of the physical training department of the public schools of Greater New York. Dr. Luther H. Gulick is a graduate of Oberlin College and for a long time has contributed in various ways to the building up of the splendid physical department of the Y. M. C. A., and always has utilized his opportunities to reach youth for their spiritual as well as their physical betterment, and this directly as well as indirectly.

The attorney-general of New York State rules that the offering of passes to legislators by transportation companies is a misdemeanor and that their acceptance also constitutes a misdemeanor, subjecting the legislator to forfeiture of his office. A clean-handed man, under obligations to nobody, makes a better lawmaker than a man who accepts favors from parties likely to be interested in legislation. Indiana's young senator, Hon. A. J. Beveridge, who is not without some of the faults of youth, has this to his credit that he refuses to be under obligations for transportation, telegraph franks and the many other perquisites which most of the United States senators accept without the slightest compunction.

The disciplinary side of church life wanes to the deep injury of the church. There is reluctance to do aught that offends feeling or causes friction. Pulpit warnings of personal or social sins are not so numerous or bold as to be passed by when they do occur. The Protestant clergy of the town of Hudson, N. H., have recently boldly denounced gambling at a fair held in that town, and have had to suffer much criticism from the worldlings and some church members because they ventured to thwart certain persons' plans; but they have the satisfaction of conscience which says, "Well done," and we are glad to say that the press, notably the *Nashua Press*, has come to their aid and defended them and the church from the unfair criticism which their course has caused.

Florida's state superintendent of public instruction invited Booker T. Washington to deliver an address before a convention of school superintendents to be held in Gainesville this week. The county superintendent has deemed the invitation an infringement of social code of the South and declines to let the auditorium be used for Mr. Washington's address. Mr. Washington is not worrying.

He has just had an ovation on the Pacific coast from educators, clergymen, editors and business men. It is significant of the extent of the reaction against the Negro in this country now that a resolution should have been introduced in the legislature of Kansas calling for the disfranchisement of the Negro. We do not imagine that it will result in anything; but the fact that such a resolution should be introduced there is significant.

That initial sermon from the new pastor of the Central Church, Boston, had the broad, aggressive note which we are glad to hear from the man who is to be at the head of a church capable of exerting a large influence both denominational and through other channels of service. Come to think of it, this is a good ideal for any church, city or country. Said he:

Its value in the city depends upon the degree in which it enters into every interest in the city with proper proportion of love and sympathy. Its influence in the world and final value to all time is going to depend upon the extent to which its arm of love reaches out, not only across this continent of ours, not in a lop-sided, discriminating way, but broadly and to lands across the seas, for they are all included in the bond of perfectness.

A Unitarian minister at a Worcester (Mass.) conference last week made a somewhat sweeping charge of insincerity against ministers of evangelical churches, whereupon a Baptist minister rose in the audience and declared that he was sincere in his teachings. It was hardly worth while to raise a controversy over the matter. Perhaps this sort of accusation has been more frequently made in the past by Unitarians than by other religious teachers. But it is not a thing peculiar to any one denomination or to religious bodies. Persons are to be found in nearly every community who are so sure their views are the truth and the whole truth that they are convinced that no one can refuse to accept them, without being either ignorant and therefore unfit to preach, or else a coward and insincere. And no one who knows these persons would think of accusing them of insincerity.

Some of the most cogent arguments for the International Institute for Girls in Madrid, in which Mrs. Alice Gordon Gulick is so deeply interested and to which generous friends are now asked to give, are to be found in the Roman Catholic journals' comments on the meeting recently held in the Old South Church, Boston. The heaviest argument against the enterprise which the *Sacred Heart Review* can bring is this: "Funds, of course, will be forthcoming, not because the school is 'a regenerating influence among the women of Spain,' but because so many well-to-do members of sectarian churches would rather give a thousand dollars to rob a Spanish Catholic girl of her faith than fifty cents to convert to decent living the degenerates, male and female, of their own country." The *Pilot* refers to the eminent men who spoke at the meeting as bigots and says the effect of the institution is "to destroy Christianity" in Spain.

Rev. Dr. George F. Pentecost would seem to be having fair success in his evangelistic campaign in Manila. He was warmly welcomed by Bishop Brent of the Protestant Episcopal Church. A large building built especially for the revival services has sheltered all who have sought him out. Not all nominal Christians in Manila have been in attendance or been quickened, but good work has been done. He will proceed to one or two of the larger towns, giving single addresses in each, then return to Manila and from thence go on to Shanghai and Hongkong, where the missionaries and resident Christians are anticipating his coming. The *Manila Times* speaks enthusiastically of Dr. Pentecost's methods as a revivalist. It says that he is being criticised

by some because he is not more sensational in method. "There is no straining after effect, no weird subjects, no buffoonery, no teasing men into the kingdom of God."

The growing interest of the world at large in the humanitarian side of church work is indicated by the fact that the *Woman's Home Companion* of New York city, which has a large circulation among people outside of the churches, is publishing an interesting and valuable series of illustrated articles on what the great denominations are doing for the good of mankind. It was initiated in the January number by Robert E. Speer, who describes the educational and philanthropic activities of the Presbyterian Church. In the February number three pages are given to the work of Congregationalists in the field of Southern and Western education, of social settlement work, of medical missions and kindred humanitarian agencies at home and abroad. No one who follows this series can cherish the delusion that the Christian Church is purely an affair of another world, devoting itself exclusively to psalm singing and debate over doctrines.

The fact that more than 1,300 extra copies of our Phillips Brooks number have been disposed of is one indication of its reception on the part of the Christian public throughout the land, while the letters that come to us from the other side of the Atlantic show that it has had an international welcome. We have reason to believe that it suggested the holding of memorial services in different parts of the country, and in some cases churches utilized the material furnished in the paper, assigning to different persons the duty of recapitulating the points made in the different articles. The demand for the number has already outrun the unusually large edition printed and the Pilgrim Press is about to issue the series of appreciations and tributes in a handsomely bound book. The interest of all kinds of people, both those who knew him personally and those who only read his sermons, is fresh proof of the reverence in which the world still holds one of its noblest leaders.

From Day to Day

BY ALLEN CHESTERFIELD

The outside public knows Orville G. Frantz of Harvard University as a crack athlete and as leader of the cheering at the football and baseball games, but the Christian public, at least the section of it around Boston, is rapidly coming to see in him one of the most promising Christian leaders to be found anywhere in college halls today, indeed, perhaps, an incipient John R. Mott. I am told that he has a wonderful hold upon his mates at Harvard, not only because of his prowess as an athlete, but because he is such a clean-cut and consistent exponent of the Christian religion day by day. He belongs to that group of earnest and judicious young men who are imparting a new religious enthusiasm to conservative Harvard.

Frantz was perhaps the most effective speaker at the Y. M. C. A. banquet in Boston last week, and his simple colloquial style was in striking contrast to Captain Hobson's ambitious flights. Many of us were charmed with his appeal for the avoidance of all cant and unreality in approaching young men on their religious side. We ought to stop "cordially inviting people to services," he said, "to make our prayers briefer and more pointed, to drop claptrap and conduct the campaign on the elective principle, pointing out the fact that here is a good thing and they can come in or not, as they please." He went so far as to advocate dropping out the words "Young Men" from the Y. M. C. A. title, on the ground that they do not like to be talked to as young men, and making it simply "The Christian Association." It was plain that Frantz is eager to bring association work into

vital touch with the world as it is, and particularly with the world of young men and of collegians.

* * *

A citizen of cosmopolitan America does not have to go abroad to find churches where the service is in an entirely unknown tongue. The incoming of so many foreigners has been followed by the springing up of churches representing a dozen different nationalities and our home missionary societies have all they can do to keep pace with the Christian opportunities presented in our larger cities by these groups of foreigners with Protestant antecedents. I dropped into a Finn church the other evening and was impressed both with the quality of the worshippers and the reverent and spirited character of the service so far as its meaning filtered into my understanding. The chanting of the psalms in slow, measured periods constituted the only musical feature. The preacher was an earnest, attractive young man who had come from Finland only a few months before. I could detect the evangelical note in the sermon through the frequent mentioning of the name of Jesus, and afterward I learned that it was a plea for generous recognition of all who bear the name of Christ. Never before, on this side the Atlantic, have I listened to a discourse for which I felt so little responsibility. It was a novel and delightful sensation not to be measuring the preacher's orthodoxy or appraising the purity of his diction or the strength of his argument. Moreover, it was equally agreeable to listen to a sermon which you knew could not, by any possibility, hit you, and which you had a perfect right to pass over to the people in the next pew. It is worth going to church once under these circumstances simply to watch in a calm and condescending manner the effect of truth and appeal upon others.

* * *

These Finns, by the way, are as welcome an addition to the American body politic as any class of immigrants. They are thrifty, industrious, self respecting, order-loving people, many of them deeply religious and ready to make great sacrifices in order to establish centers of worship in the country to which they have come. Those fortunate enough to secure them for domestics testify that they come near to solving for the mistress the vexatious domestic problem. Just now the terrible famine in Finland, which has reduced half a million people to the verge of starvation, is rending the hearts of the Finns who have come to this country. Out of their small earnings they are sending large sums home to their relatives and seeking to enlist the sympathies of the American public, without whose generous contributions the needed relief cannot be afforded to a worthy people. Their struggles for freedom have always touched the heart of lovers of liberty the world over, and their present plight calls for immediate and large gifts. The Finns in and around Boston have organized among themselves a Famine Relief Committee, whose president, John E. Mattison, 16 Richardson Street, Brighton, Mass., will, I understand, be glad to receive and acknowledge all contributions.

It is gratifying to note that the United Free Church of Scotland is planning to establish a weekly journal, which not only will reflect the thought and chronicle the news of that great church, but give those interested in Scotch happenings a mirror of life in the land which is so full of able men and fine women. It has been a constant source of surprise to us that something in the way of religious journalism, worthy of the Scotch Protestant churches, has not been in the field long before this. We have again and again asked Scotch clergymen and scholars to recommend to us a weekly paper in which we might learn of Scotch life; and they have all shrugged their shoulders and said, "We have none worthy of us."

The Deep Note in Human Life*

By Professor William Newton Clarke, D. D.

Except ye be converted, and become as little children, ye shall in no wise enter into the kingdom of heaven.—Matt. 18: 3.

The Congregationalist lately brought me a paragraph that was suggestive of great searching of heart. A woman, who had herself written helpful books, had recently suffered a paralyzing bereavement; and she reported that of those who spoke to her in her sorrow there were none in whom sounded that deep note of confidence in unseen things and the future life which awakens faith in the soul that hears it. She then searched through the recent literature of consolation, and was surprised to find how rare was the sounding of that same deep note. In very little, indeed, outside the Bible, did she hear that strengthening and reassuring tone which bears the heart up into peace.

It was suggestive, I said, of searching of heart. I have felt the same, myself. It is not that I have been in the anguish of overwhelming bereavement and craved for comfort; but I have heard common offers of comfort for sorrow, and of courage for the ordinary walk of life, and certainly "the deep note" of solemn and joyful confidence in the reality of the unseen good has not sounded in them very strongly. I have not heard that note in the sound of my own voice, as clearly as I could wish. We may test ourselves, and see how far the testimony that I have cited brings reason for searching of heart. "Ye are the light of the world," said the Lord. "Blessed be God," said Paul, "who hath comforted us in all our tribulation, that we may be able to comfort them that are in any trouble." How ready are we, by virtue of what we possess, to breathe into some bereaved heart a calm confidence in God's undying goodness, and a strong hope of reunion in the world invisible? How ready are we, moving among those who are depressed and discouraged in the common hardships and anxieties of life, to say, "Be of good cheer, it is your Father's world, where all things work together for good to those who love him," and say it so that we shall be believed? How spontaneously do we spring up with the strong comfort of faith, to help the down-hearted? When we ask these questions, we cannot be satisfied with ourselves. We are not powerless, but we are not powerful. O for the deep note of confidence, to be heard in our own voices!

SPIRITUAL RESULTS DO NOT COME FROM INTELLECTUAL PROCESSES

When we miss it and wish it were there as it ought to be, we may resort to various means by which we hope it may be obtained. Orators cultivate the deep voice, the orotund, for use when it is needed. Many a preacher has done the same in the realm of the spirit, trying to assume the deep tone of confidence, seeking to make his voice sound like a voice of spiritual certainty, talking as if he

were far surer than he is. It is by a natural impulse that this is done, and it is not preachers alone who do it. Sometimes it seems a duty thus to keep up the tone of faith in the circle where we stand, and so as Christians we express our utmost and a little more. By an impulse of another kind we often endeavor to improve our imperfect confidence. We try to think matters out. We seek to cultivate confidence concerning God and the other life by studying the proofs. A man who had suddenly lost the person whom probably he loved best of all the living told me, almost immediately after, that he had ordered from his bookseller all the books on immortality that he could find. We think to vivify our faith by refreshing our minds on the evidence, and try to work up in ourselves the confidence that we feel to be so needful. Thus we seek spiritual results by intellectual processes. But there is little fruit. I told my friend that he would find but little help from his books on immortality, and he agreed with me afterward. That was not the way to stronger confidence, good though the reasonings might be. Though the defenses of the faith be valid and strong, we do not usually find that by themselves they deepen the note of our souls, and impart to our voices that strange moving and convincing power which we crave. It is not by conscious effort or study that we change our voices. It is not from those who have trained their voices, or specially prepared themselves with words of confidence to be spoken, that we hear the tone that has divine power. This whole method fails us, except as it goes hand in hand with something else.

WHO ARE OUR REAL TEACHERS

What is that something else? Who are they from whom, when we do hear it, the tone of power comes forth? What does experience tell us as to the kind of persons from whom the effective word of inspiration and uplifting proceeds? Not from great minds, regarded as great; not from the intelligent and well taught, even in the doctrine of things divine—not from these is it sure to come. Perhaps every one of us has known some simple, humble man or woman, taught of God in the inner life, whom one would rather meet in the day of sorrow than any other friend. Perhaps we have known men and women who were actually looked to by those who sat in darkness as veritable light-bringers, inspirers of the faith that endures as seeing him who is invisible. Who are they? They are the simple, sincere, unassuming. They make nothing of themselves, but they have been with the Master. They have become as little children and received the gift from the Giver. Simplicity in godliness gives the power that we seek in vain elsewhere. Here is what seems a paradox: it is out of the heart of the little child that the deep note sounds forth. It certainly is so; so it has always been, and so it must be. I shall not stay to prove it,

or even to illustrate it. It is confirmed by all our experience in spiritual things, that the deep note of confidence proceeds from the heart of the little child.

Come, then, we shall say, let us make haste to become as little children. This is what our Saviour said that we must do, and now we see our need of it. This must be our goal and this our aim, to become as little children, to obtain the childlike heart.

But how? I have often wondered at the audacity of our Saviour in speaking of it as he spoke. "Except ye become as little children ye shall not enter the kingdom"—ye shall not, of course, because ye cannot. But to become as little children—what a work! To become! To become from what? From what we are. To become, after all our manlike independence, after all our pride and self-will, after all our sophistication by superfluous reasonings, after all our developed and hardened evil, to become as little children—what a change is that! If only we were as little children it would not be hard to imagine our remaining so; but from being all that we are, to go back and down—or up—into the estate of childlikeness and simplicity, and thus to attain to the kingdom of God, I wonder that even the Lord Jesus dared to speak of this and set the childlike spirit as the test of admission or exclusion at the door of the divine kingdom. Who then can be saved? If we are to become as little children, how is it to be done?

We might wonder whether we were right in our selection of the point in which he would have us imitate the little child. But yes, we are right. Not everything that is found in the little child does he praise. He is not saying that childhood is faultless, or that it is the one desirable stage in our existence. Nor, on the other hand, is it the ignorance and mental blankness of infancy that he commends. The uniform understanding of Christendom has been right: it is the simplicity, humility, trustfulness, teachableness, obedience of the little child that serves him for illustration of the character that men must attain. And so the question that we have asked, the question how, remains most difficult. We men and women grown—perhaps overgrown, perhaps misgrown, certainly grown into a stiff independence and pride of ourselves, or a firm habit that is hard to change—we must become lowly, trustful, receptive. We must so humble ourselves and be open-hearted that the fullness of the divine can flow into us. It is thus that power must come, and we become able to utter that deep voice of spiritual certainty which shall bear strength and assurance in to other souls. Let us not stumble at the way. Only from the divine fullness can that voice go forth which carries conviction and cheer for the troubled, and only into the simple and receptive soul can the divine fullness come. It is the one thing needful that the humble and receptive spirit become ours.

*A sermon preached at Hamilton, N. Y.

LIVING IN THE PRESENCE OF A STRONGER NATURE

Tell me, then, how the little child, the human infant, comes to possess these qualities. How comes it to be trustful, teachable, obedient? It is easy to say that this is the nature of the little child. But this does not solve the question. If a little child were left alone, it would never develop any qualities at all, for it would perish. If it grew up surrounded only by other children equal to itself, it would never develop trustfulness or willing dependence. No, the childlike spirit is a social grace, and the child begins to be a social being earlier than we think. The child is always in the presence of another, or of others, greater than itself. The habitual sense of dependence comes from the fact of dependence. Children of the slums, who have to shift for themselves from their earliest remembrance, and have no knowledge of tender care, grow up without the sense of dependence and without the trustful temper. In the normal life there is some one for the child to depend upon and the habit of dependence follows. The parental love and care can be trusted and so the attitude of trustfulness appears. The spirit of the little child, in its beauty and simplicity, is born of the warmth of the mother's love and the steadiness of the father's care, the presence of an embracing and sustaining love that calls out confidence. Trustfulness is the child's response to the fact of some one who is able to take care of it, and incomparably more than willing besides: it is the answer to the love and strength that wait the child when it enters the world. As for teachableness, that comes because there is some one so much wiser, and so dear, and so intent upon teaching what is good, that teachableness is the natural reply. If the little child looks up with eyes of reverence, deference, obedience, it is because there is some one to be looked up to, some one great enough to command the upward look and call out the obedience. The human child would never learn what we call the childlike spirit, if it were not thus face to face with some one great and loving and commanding enough to make the child instinctively take the place of responsiveness, humility, obedience and trust.

In like manner we, men and women, shall become like little children precisely when we find ourselves face to face with some one so great and strong, so worthy and so helpful, as to make little children of us. We too are social beings: we respond to persons, far more than to ideas. We are always thinking that we shall respond to ideas, and so we look out for thoughts that will be likely to suggest in us the spirit of little children, but it does not prove successful. We are made rather for the giving and receiving of personal influence, and under personal influence we do our best. When we long to be humbled, and simplified in spirit, and made receptive and responsive, so that the divine fullness may flow unhindered into our hearts, what we really are craving for is the personal impression of some one so much greater than ourselves that we can be nothing but little children before him. "I have heard of thee with the hearing of the ear, but now mine eye

seeth thee." "Speak, Lord, for thy servant heareth." "Lord, what wilt thou have me to do?" It is only the divine greatness that makes little children of men.

WHO CAN MEET THIS NEED

I said the divine greatness, but the mention of a name does not solve the urgent question that arises here. Is there any one who can do this work upon us? any one who can inspire love and trust, humility and obedience, teachableness and aspiration, as father and mother inspire them in the growing child? As we look about us in the world, and see men with their independence, their self-will and their confirmed habits, it often seems as if no power could ever make them humble. Nearer home, as we look within ourselves and see how far we are from possessing the childlike heart, even when we approve it and long for it, we wonder again whether any sufficient power exists to make us little children. Can I look up into the face of any one as a child looks up to its mother, with honest admiration, calm love and joyful confidence, and feel myself borne upon a mighty heart of strength, affection and righteousness, until the place of the little child seems the only place for me?

Yes. When I stand, just as I am, before Jesus Christ, the manifestation of God, and look upon God as I find him revealed in Jesus Christ, I am standing in the presence of One before whom I may well feel myself a little child, and live the life of a little child under his care. It is not the sense of my own smallness in comparison with him that shows me this; it is not that I shrink into nothingness before him. Conscious insignificance is not what constitutes the childlike spirit. Not my smallness, but God's greatness, does the work. The greatness is of the kind that renders him sufficient to my soul and all my needs, and to the needs of all. The greatness that I feel in God when I learn the lesson of the Lord Jesus is greatness of sustaining power. It is greatness of redeeming love. It is greatness of all-embracing wisdom and purpose. It is greatness of parental care. It is uttermost trustworthiness, inexhaustible, unchangeable, eternal. I am no more dwarfed into insignificance by God's superiority than the child is by its mother's.

THE NATURE OF CHRISTIAN TRUST

It is the preciousness of the child to its mother that makes the child precious to itself and first awakens the sense of the value of its own being; and it is in response to God that I first learn to put a true estimate upon myself. By my sense of God's greatness I am lifted into rest for my soul and strength for all good uses. In Christ and his cross I see infinite redeeming love, and on the heart of such love my heart may well take its rest and be strong. In the God whom Christ shows me I discern a Father whose providence is over all his works and is a providence of good for all; and under such providence I may well take courage and hope for all right endeavor and go my way rejoicing. So true is the divine heart that I find revealed in Christ that I do well to be teachable before such a friend. And the confidence that he thus

awakens is not a temporary confidence, relating alone to things present and visible. I trust God not as a mortal, but as an immortal, and the God that I trust is a God forever. His are all worlds and ages, and when I feel his reality in its fullness the unseen realm is as real as that which my eyes behold. Thus here I find fresh power to ascend into the realm of immortality and become aware of those things eternal that are essential to our hope. Before such a God, eternal, holy, gracious, near, wise, watchful, embracing me with a father's care and a mother's tenderness, why should I not be humble, loving, trustful, teachable, obedient? Why should I not live in his world as in a home, and avail myself of his parental goodness as a child resorts to father and mother for daily good?

Now we see why becoming like little children is associated with entering the kingdom. The kingdom of God is no organization and entrance to it is not an external act. To enter the kingdom of God is simply to come under the sway of God in the manner that God desires. And the two things are one: where lies the difference between them? "Except you meet the One before whom you are but children, and are brought by his overshadowing into humility, trustfulness and obedience before him, you cannot come under his sway aright." This is the only way to be truly and fully his, the only way to enter into the blessing that his kingdom means for those who find it. The kingdom of God and the family of God are one and the same, and upon his little children the glorious and honorable powers of his kingdom descend.

WHENCE THE DEEP NOTE COMES

What if we were all together just where I have said, resting peacefully in the saving and sustaining strength of God the great; and what if then we spoke of him and of our life? The deep note would be heard, the note of confidence about unseen realities and the life immortal. Indeed, the words that I have just now uttered cannot be really spoken at all, one might say, except in that deep tone. The words ought to imply the tone. If the words really come forth from a heart that is humbled and lifted up in the presence of him to whom we are little children, loved and cherished, then the deep note of living confidence will sound in them with helpful and inspiring power. Indeed, that deep tone that we so love to hear, carrying immortal hope and strength to those who listen, is not a tone of the separate and independent human voice. It comes from beyond. It is rather the sound of God and the universe, the sound of eternity and reality, which our feeble voices are at length enabled to catch, to take up, to make their own, and to utter in the eternal harmony.

There is a song so thrilling,
So far all songs excelling,
That he who sings it sings it oft again.
No mortal did invent it,
But God by angels sent it,
So deep and earnest, yet so sweet and plain.

The love that it revealeth
All earthly sorrows healeth;
They flee like mist before the break of day.
When, O, my soul, thou learnest
This song of songs in earnest,
Thy cares and sorrows all shall pass away.

No one need suspect that the childlike spirit is a childish thing, babyish, beneath the dignity of a man. Phillips Brooks has somewhere said, in substance: If you wish to be humble, do not shrink down and make yourself as small as possible. Stand up at your manliest, at full height, and measure your utmost against something so much greater than yourself as to

show you what you are. The childlike spirit as I have portrayed it does not come by crouching. It is simply the reasonable humility of man before God, that comes when we see him and see ourselves. It is a humility suitable to the greatest of men as well as to the least; and it is a humility that blossoms out into the confidence which is rest to the soul and strength for all good service. No man is too great to need this, or to desire it: and every one of us, great and small, should eagerly desire that in-breathing of the divine Spirit whereby our voices shall be filled with the deep tone, and our very presence shall become a benediction to a troubled and doubting world.

In and Around Chicago

Endowment Fund for the First Church

Circulars setting forth the need of an endowment for First Church and asking for subscriptions have been issued by a committee consisting of Prof. H. M. Scott and Messrs. C. H. Case and R. E. Haskett. It is expected that response to this appeal will be prompt and hearty, and that in a few years this old church, never doing a better work than at present, though situated far out of the residence center, will be on a basis to render its work perpetual.

People's Church

During the last five years this church has been losing ground. It has recently given up the lease of McVicker's Theater, where it has worshipped for many years, and taken a lease of Handel Hall, a much less expensive place. Many of the old trustees have resigned, but a new board has been chosen, and provision made for the payment of outstanding debts. The conviction now is that, under the leadership of Dr. J. M. Driver, whose sermons are said to be pre-eminently evangelical and whose oratory is acknowledged by all, the church can be built up again and made a means of great good to the city. This is the church which Dr. Thomas founded, and to which he so long ministered. Its union with Central Church, Dr. Gunsaulus, pastor, for some reason, though favored by a good many, failed to be consummated.

Do Working Men Attend Church

Professor Kingsley, who has been teaching the co-operative Bible class connected with First Church, Evanston, has been charging the churches with inefficiency and especially with failure to induce working men to hear the gospel. He has insisted that there must be an entire change of methods, although he is not clear in his statements as to what those methods should be. In order to obtain the facts Dr. Loba, pastor of the church, sent out letters of inquiry to at least fifty churches in Chicago, Detroit, Grand Rapids, Springfield, Denver, Peoria and Galesburg, asking what per cent. of attendants at these churches were working men, and found on comparing the answers that not less than twenty-eight per cent. of the congregations are of this class, and that in no church is the number less than five per cent., while one church reports it as one hundred per cent. These facts have been brought out in two sermons, the last of which was delivered Jan. 25.

Theories in Regard to the Book of Acts

Some of these theories were considered at the last Ministers' Meeting by Professor Crane of the seminary. Reviewing them at length and pointing out their weaknesses, he gave it as his opinion that no theory yet presented disproves Luke's authorship of the book, or that it is the work of a single writer and is a united rather than a composite work. At the same meeting Rev. Mr. Haskin read a brief review of Rev. M. H. Lyon's book on the Lordship of Christ, and Dr. Stimson of New York, who has been lecturing on the Function of the Church at the seminary, and who preached in New England Church Jan. 25, gave an address in which he characterized Congregationalism as Christian, catholic and Calvinistic. Rev. Mr. Haskin was chosen

chairman of the meeting for the ensuing six months.

Illinois College

It is announced that this institution founded by the Yale Band, to which such men as Dr. J. M. Sturtevant, Theron Baldwin and Truman Post belonged, is now affiliated with the University of Chicago. The statement is also made that the recent canvass added \$200,000 to the working capital of the college, and has brought its endowment up to nearly half a million dollars.

Gifts to the University

President Harper announces a gift of a collection of fossils worth \$25,000 from Sir William C. Van Horn of Montreal and also that the Carnegie trustees have granted three of its professors, viz., George E. Hale, J. M. Coulter and T. C. Chamberlain, the sum of \$10,000 to be used in investigations in the departments of astronomy, botany and geology. It is supposed that the money will be used to support well-trained young men while doing special work under the direction of the professors in these special departments.

Founders' Day at Northwestern

The fifty-second anniversary of the founding of the Northwestern University was observed Jan. 28. The exercises opened by a banquet, Jan. 27, at the Auditorium, at which plans for a broader education in all departments and along all lines were suggested and discussed. Wednesday afternoon the renovated Tremont House was dedicated and set apart for the use of the professional schools connected with the university but compelled to do their work in the city. Here in a building perfect in all its parts the dental, law, medical schools and the school of pharmacy will have their headquarters. The address of the evening was delivered by President Hadley of Yale in the Auditorium. His theme was The Place of the Professional School in the Modern University. President Hadley believed that the college, as such, should be permitted in the future as in the past to fashion its curriculum, not for professional students alone, but for those who want the education hitherto given and such advance in it as the increase of knowledge renders possible. He looks upon work in professional schools as essentially undergraduate in its character and would provide for advanced scholarship in post graduate schools. The degree of LL. D. was conferred upon James Barr Ames, dean of Harvard Law School, Albert Benjamin Prescott, dean of the School of Pharmacy of the University of Michigan, William Williams Keen, professor of surgery in the Jefferson Medical College, that of Doctor of Science upon Edward Cameron Kirk, dean of the Dental School of the University of Pennsylvania. Since President James has been at the head of Northwestern it has shown increased activity and bids fair to be a healthy rival of the institution in Chicago whose growth has been so phenomenal.

Society of Biblical Research

At a meeting of this society, Jan. 17, Rev. W. E. Barton, D. D., gave an account of a manuscript copy of the Samaritan Pentateuch obtained by him on a visit to the Samaritan

colony in Shechem last spring. While the copy is modern, it has been used in the Samaritan synagogue and is undoubtedly a copy from the ancient manuscript in the possession of the Samaritan high priest. Professor Foster, who was present as a guest of the society, had compared it with the Hebrew Pentateuch in several places with interesting and instructive results. A fragment of a manuscript which Dr. Barton obtained may be from the original manuscript itself. Valuable papers were read by Professor Weidner of the Lutheran Theological Seminary on the teaching of the New Testament concerning the Ecclesia and by Prof. S. I. Curtiss of our own seminary on the evolution of the altar among the Semites.

Death of Rev. Dr. Hoyt

The death of Dr. Hoyt, pastor of the Presbyterian church, Oak Park, after a short illness, is a serious loss not only to his church, but to Oak Park and to the Christian work of the city. Dr. Hoyt was one of the best known and most useful ministers in his denomination and one of the oldest of its settled pastors. He was born in Meridian, N. Y., graduated at Hamilton College and Auburn Seminary, taught for two years in Robert College, Constantinople, and became pastor in Oak Park in 1888.

Chicago, Jan. 31.

FRANKLIN.

Woman's Board Friday Meeting

CONGREGATIONAL HOUSE, BOSTON, JAN. 30

One thought filled every mind, and into many hearts sorrow had come. Since the last meeting, to the officers of the Woman's Board had been given another glimpse of the "valley of the shadow" road—the unexpected death of the assistant treasurer, Miss Studley, Jan. 26, less than three months after Miss Child's translation.

Mrs. M. I. Fuller, presiding, read the Twenty-third and Forty-sixth Psalms and selections from the fourteenth chapter of John, and in connection with the one absorbing topic gave thoughts helpful in strengthening faith. Appreciative and affectionate tributes were paid to Miss Studley's personality and efficient service by Mrs. Smith, Miss Stanwood, Miss Lamson and Miss Kyle. Her native ability, her course in Wheaton Seminary and subsequent training in a law office had fitted her for the responsible position in the treasury department of the board. Faithful in the discharge of her own daily duties, her interest in every phase of the work was deep and practical. She loved it with all her heart, endearing herself to her co-workers, who now miss an associate greatly beloved. She was accurate, wise and gracious in correspondence and personal interviews. Through months of frequent pain she did not falter until compelled to abandon her post, and then she accepted the weakness and the waiting, comforted by petition and assurance.

One of her last utterances before the warning came, and when conditions seemed to promise life, was: "I have learned anew the meaning of the everlasting arms. When I am weak, He keeps my hand."

The Annie Laurie Mine:

A Story of Love, Economics and Religion*

BY DAVID N. BEACH

Synopsis of Earlier Chapters

CHAPTER I., *Duncan McLeod's "This Do."*—Duncan McLeod, head assayer of the Annie Laurie Mine, and John Hope, president, contend that "This do" compasses the gospel. Duncan argues from Drummond and Sheldon. His vehemence almost overwhelms John, who recalls Duncan's splendid influence and deeds at the mine. Duncan, however, is ill at ease under his "Deeds are the things."

CHAPTER II., *John Hope, Weaver's Son, of Fall River.*—The Hope family allows itself three luxuries, books, giving, and a four days' outing each summer in New York. They visit not only libraries and art galleries, but tenement houses. The father, from the latter, tells his children the monument mother and father covet. John invents an electrical instrument, and sells its patent for ten thousand dollars. "The way out."

CHAPTER III., *He Registers a Vow, and Chooses His Weapon.*—John Hope discovers that his electrical invention is yielding the concern that bought it many times the amount annually which was grudgingly paid him for the patent. He vows holy vengeance. He sets aside the ministry for industrial economic warfare. College and that are his weapons. He meets Henry Drummond; visits Scotland; there comes to know Duncan McLeod, a metallurgical expert; the two dedicate themselves to mining in the Rockies. "The Divide of the World."

CHAPTER IV., *Two Women of Stirling.*—Janet McLeod, by the evening lamp, in her humble home beneath the Castle Rock of Stirling, Scotland, reads a letter from her son Duncan, written from the Annie Laurie Mine in Colorado. Mining; the men; prosperity; more than dividends. An illness has shown him a wrongly keyed life and a thing about a young woman. He hopes she will call on his mother. The letter is hardly finished when she, Kathleen Gordon, appears. The two women exchange letters. "Dresden and the Louvre."

CHAPTER V., *The Making of a Scot.*—Kathleen Gordon, a daughter of wealth and a distinguished Girton graduate and social settlement worker, was much at Janet McLeod's house for Bible study when a child, and has always been devoted to her. Duncan McLeod was trained to be like the Boy in the Temple; mother and son were God-acquainted; Duncan's honors at school and university. Janet reads the letter. It discloses that Duncan's love life parallels that of his father and grandfather. Janet prays hour after hour. So does Kathleen's social settlement, but in an opposite direction. "The bar of gold."

CHAPTER VI., *A Caledonian Captain of Finance.*—At family worship on the Heights of Stirling, the passage is in the Song of Songs. Kathleen expounds it; her father, John Gordon, prays. He begins his business day with importunate prayer in his inner office; his solicitude and pleadings about Kathleen's financial heresy. His Silent Partner is God, but sundry well-meant items on his side of the copartnership are fresh from the abyss. "Not the devil's men only, but Christ's men often."

CHAPTER VII., *Kathleen Gordon's Coronation Day.*—Kathleen's mail, the morning of the Song of Songs, includes a request to organize social settlements in Australia and the letter from Duncan McLeod. She is profoundly moved; her face is changed. Story of that day and night, and the next day. On the Field of Bannockburn, she finds her answer. "It might have been Joan of Arc."

Chapter VIII.

"THIS DO" RECOILS ON DUNCAN MCLEOD

PERHAPS the reader will comprehend Duncan McLeod. To the writer he is, in certain respects, an enigma. Doubtless the first impression he made upon you, was that of a man doing things. But a hundred men doing things would not impress you as Duncan did.

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As a child, or as a maturer person, did you chance to see the Corliss engine, at the Centennial Exhibition at Philadelphia? That was before the days of the magic transference of power by electricity. Shafts, gearing, belts, transferred it then. The Corliss engine, by such cumbersome connections, was the man Friday, doing the bulk of the work of the great Centennial Show. But when you came upon it, in the high, sunny room that, like a glass case, surrounded it, and looked up at it, gleaming there like burnished silver, and moving so silently that you might hear your watch tick in its presence, your credulity was taxed. It couldn't possibly be doing all that! Why, it was but as a boy at play, or as a girl skipping rope!

That was the way Duncan McLeod did things, as if for the grace and joy of doing them. He had realized, whether he ever read the essay or not, Horace Bushnell's "Work and Play."

Moral purpose was the next thing about Duncan that struck you. Everything, to his mind, even the huge ore crushers, existed for character. He had experienced some crushing himself, for that matter.

By three o'clock in the afternoon, you wondered whether this did not a little weary you. Couldn't Duncan interject, possibly, something non-moral, to relieve the tension? Just then, most likely, you heard him laugh; and, after that, you could bear twelve hours, or twelve years, of his moral strenuousness.

Similarly, Colonel Higginson says that he never understood Thomas Carlyle until he took his first walk with him. After a terrible, scathing and pulverizing remark, during the walk, Carlyle burst into a loud laugh. The laugh was a sort of foot-note to the remark. It indicated that what had been said might be diluted with thirty-three and one-third parts humor. Colonel Higginson thenceforth read the sarcasm and vitriol of the great essayist so diluted.

Take two instances of Duncan McLeod's humor, mainly repressed, but breaking out reassuringly now and then:

Patrick Sullivan chewed more tobacco than any three men in the camp. He bore, prior to the mutiny, a nickname that implied this pre-eminence. When, then, notwithstanding that it was a moment of extreme peril, Duncan quenched in Sullivan's saliva the lighted punk that was to have exploded the Annie Laurie Mine, only the darkness hid the twitching mirth-lines in his face.

When, again, Duncan had persuaded Simpkins, the newspaper man from Salt Lake City, that the mutiny was only a Drummond jollification, he contained himself until the stage that bore Simpkins away had disappeared around a point of rocks. Then he sought out a dark place behind the ore crushers, where the noise was deafening, and there, detected by no one, laughed his fill for the space of ten minutes. Thereupon he

reappeared wearing the solemnity of a pall-bearer.

Duncan most baffled you, however, in his character. Notwithstanding his devoutness, he had a temper. At a supreme moment of his life, that with which this history closes, he was, not ten minutes earlier, in a mood to overturn grave-stones, but restrained himself.

He adhered tenaciously, also, to a curious heresy of his about what persons have a right to the truth. His throwing Simpkins on a false trail, illustrated it. His course toward one a hundred times keener than Simpkins will illustrate it, as these chapters succeed one another. This heresy the more puzzled you, because you often said to yourself, "Duncan McLeod has the truest soul I ever knew."

Duncan, once more, was subject to fierce temptations, and, little though you would think it, might easily have been a bad man. After the crisis with which the present chapter ends, for example, a battle of Titans ensued within him. First, he was strongly impelled to plunge into rank sin; next, to contract a marriage of convenience; next, to turn ascetic, with all the vengefulness that his hard lines suggested, and with all the abandon that went with his prodigious will. These were, successively, actual and terrible temptations to him. The beaded sweat poured from him as he wrestled with them. He despised all of them; he fairly loathed the first; the power which they nevertheless exercised over his mind made him reckon himself the chief of sinners; and yet he actually found his hand, more than once, on the door knob, to go forth in an evil way, so was he in those dreadful hours sifted as wheat. Only the Lamb of God took away from him these impulses, and gave back to the men of the Annie Laurie Mine him whose words so moved them the next Sunday. "In all points tempted like as we are," was a Scripture often on his lips.

Duncan McLeod, to conclude, was several men in one. It might suffice to call him a "Celt," and to leave it there, but for the fact that that would say quite too little. But those several men in one were a glory. When Duncan's letter, thrust within her dress, transfigured Kathleen Gordon's face, it was with adequate and ennobling cause.

Now that the writer has made his peace with the reader concerning certain enigmatic elements in Duncan McLeod,—or, rather, has proffered a flag of truce,—he has an easier mind. He has henceforth only to depict the man faithfully, without fear of being interrogated about him, or of being presumed entirely to have fathomed him.

What with our friends in Fall River and in Scotland, it must be confessed that we have left the two men of our first chapter, by the oil lamp in the mill of the Annie Laurie Mine, far too long.

Duncan McLeod seemed to be, as the

reader will recall, under some peculiar pressure. In point of fact, as the sequel will show, he had reason to be. He repeatedly interrupted John Hope in his argument. He spoke without his wonted deliberation. His vehemence almost overbore John, who, as he remembered all that Duncan had done for the mine and for its men, felt strangely abashed. "Deeds, John, my man, are the things," Duncan was saying. His voice suddenly sank almost to a whisper, yet you could hear it, for the quality in it, above the roar of the machinery, and it said "THIS DO."

But John Hope was not one to be put down. "Duncan," he said, "suffer me a few words without interruption, please."

"Pardon me," answered Duncan; and, realizing that his side of their debate had been hardly courteous, he gave John his hand as if to make amends, offered him a chair, and the two sat down to finish the talk.

"I admire Charles M. Sheldon, whom you adduce," John proceeded, "and that very different man, Henry Drummond, whom you connect with him, more than I can tell. It is a complicated question, because of the mystery that there always was about Drummond, but I do not understand, as you seem to, that their propositions are identical. That, however, is immaterial at this point.

"Sheldon has confronted Protestant Christendom with the question, Will it live its religion? To have successfully done that,—and Sheldon has successfully done it,—were worth many lifetimes of service. 'This do,' as you put it, is, thus, his proposition. Most probably he has another, but this is mainly in evidence.

"Now I make bold to say, that 'This do' will not do it. I do not think, either, that Sheldon supposes that it will, by itself alone, or wishes his readers to infer that it will. Such a position is that of John the Forerunner, not of Jesus.

It is a part of Jesus' position, but it is the minor premise of it. 'He appointed twelve, that they might be with him,'—that is the major premise. 'And that he might send them forth,'—that is the minor premise.

"I can suggest my reasons for this conclusion in a very few words:

"The major premise underruns Paul—'That I may know him.' It is the glow of Peter—'Who . . . begat us again unto a living hope.' That it is the heart of John, who outweighs them all, requires but to be stated. It is the supreme note of that early and great Greek Christianity, which the impulse of Rome toward organization smothered. It marks the most vital of the Reformers. Maurice, Phillips Brooks, and, if I understand him, Drummond, center there. It is what made my mother the Christian she is, and, as I doubt not, your mother.

"My father, if I may illustrate, sleeps on a hillside overlooking Narragansett Bay. I would go to the world's end for

an hour with him. Why? For what he did? That was great. For what he insisted that we children should do? That was much. No, no; for what he was, the rather. To be with him, to be in his atmosphere, was of itself a liberal education to us, and to many others. Do you suppose that Jesus would disuse the corresponding force?

"Moreover, I have tried 'This do.' It is a stress, a self-consciousness, a narrowing. You judge yourself, and you judge others. Action as the correlate of volition is, indeed, indispensable; but volition, or, rather, personality, is primary, and must be given the supreme place.

"This subject has been with me for months; in fact, tentatively, for a much longer time. I think I touch bottom at length. I propose to build now. 'Abide in me, and I in you.' 'In him was life;

the pile, marked, "Missent to Alameda, California."

He opened it, with a heart that almost stopped beating, and read as follows:

"Stirling, November 5.

"MY DEAR MR. MCLEOD:

"I thank you, more than I can tell, for your beautiful and noble letter. I should not like you to know how deeply it has moved me.

"I have seen your mother. She was like an angel to me. She gave me your letter to her. The heroism of your rescue of Douglas Campbell! The goodness of God in sparing you both! I called on Margaret Campbell and her children this afternoon. They can hardly speak of you without glad tears.

"My mother and father are on the favoring hand. I knew they would be, the moment I opened your letter.

"Mr. McLeod, God only knows the pain it is to write you what I must now write. You will be brave, I know, to bear the sorrow, and to consider, and, as I hope, to respect my reasons for inflicting it. Remember, please, that it hurts me, too.

"I must say, No.

"For another? No.

"For aught lacking in you? Far otherwise. Your reference to my 'renown' I fail to comprehend. I have, however, one honor. It is the highest I could wish. None other, so great, will ever come to me. Duncan McLeod has asked me to be his wife!

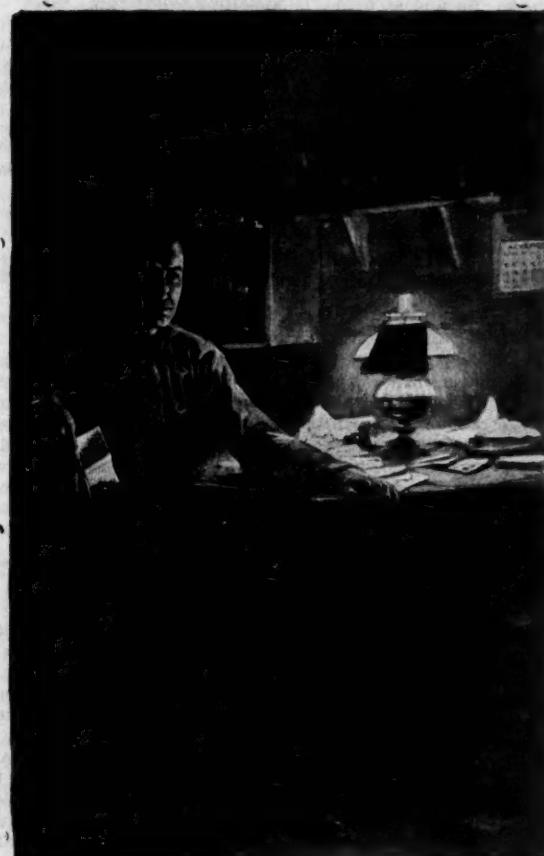
"Not, either, because I disbelieve in, or shrink from, marriage. How could I, with the perpetual romance between my father and my mother always going on in this house? No. Pure and deep loving is God's way. The Bible is full of it. I have lately been making a study of the Song of Songs. I doubt not you are familiar with its large meanings, as devout modern scholarship interprets them.

"My reason, the rather, is duty. It is our Saviour's, 'This do.' You are several years older than I. You have lived nobly. I am thinking that you have found, as I am coming to find, that there is no joy like that.

"But duty, wherein?

"First, Scotland. I was at the Bore Stone today. I lived over again that mighty heroism. Is there anything we ought not to be willing to sacrifice for Scotland? But it is the people like you that leave her. Dr. Watson, whom I hear when in Liverpool, says that he finds them all over the United States. Not that there are not good and strong people left at home, but oh, her need is so great, so pressing! For her sake I would not expatriate myself.

"Next, economics. You are a prosperous man. Judging from present indications, you are likely to be very rich before you die. It is in you. You can hardly help it. My father also has wealth. I know that that has not influenced you. You would take me, perhaps, all the quicker from a cottage, as my father



"This do"

and the life was the light of men.' Our gospel, in short, Duncan, unless I mistake, is the gospel of a living, present, now Saviour, all authority given unto him, and he with us always."

John Hope's eyes, as he ended, shone like stars.

Duncan McLeod shook his head doubtfully. "Good night," said both the men.

The transcontinental mail had been delayed six hours by snow along the Divide. The stage was correspondingly late, arriving at midnight; and both the men's packages of letters had been thrown into their rooms while they were talking. Duncan ran over the addresses on his with feverish anxiety. The letter he had expected for six days, and because of the delay of which he had grown nervous,—though no one knew it, but only, that he was abrupt and tense, as in the dialogue with John Hope,—was at the bottom of

took my mother. But people have little idea how much my father has, he is so secretive. Double up riches, then, by marriage, even by a holy marriage? How does that look? How does it strike poor people, those, for instance, among whom I work? Does it not dishearten them, and justify? Is it, Mr. McLeod, looking largely at it, a right thing?

"Once more, economics, but in a sense which I must ask you to hold in strict confidence. My father is a great admirer of Mr. Carnegie. They sometimes meet. Some of the great steel man's plans are known to my father,—libraries, universities, the 'crime of dying rich!' My father seeks to emulate him. In his secretive way,—with the best of intentions, too,—he is silently laying his hand on this branch of his two specialties, and on that. He designs, if possible, to control both of them in this country, and so to pile up additional millions. Then, as he thinks, he will build libraries, and endow universities.

"Meantime, the small concerns crushed! the wages kept low! the honest and industrious people in the workhouses in old age! the hunger, the cold, the despair, the crime! Because combination is good,

—and it doubtless has merits,—is that sort of combination good? Ought not brotherhood, and love, and a chance for everybody, to be in it, instead of power only, and a chance for a few? 'Poverty is good,' my father says; 'it made me.' It did not make him, begging his pardon. Other things made him, in spite of his poverty, rather than because of it. Why, too, if it is good, does he not try it on Kathleen?

"Mr. McLeod, this sort of thing darkens my days. It is the same in principle as Edward II. It is the new tyranny. Bannockburn is needed again, bloodless, but not less heroic. My influence is great with my father. I have sometimes dissuaded him. I must stay by, and do what I can in such directions.

"I have not spoken of my social settlement work. Melbourne is calling me. The need of settlements, both in Australia and at home, is appalling. But this work has touched the popular heart. Workers are in training for it. Perhaps it, of itself, would not detain me.

"May I ask two favors?

"You will not, please, try to reopen this matter? Kindly spare me the pain.

"Also, you will not think hard of me?

I could not bear that. You will respect me, and breathe a prayer for me sometimes?

"Mr. McLeod, God fill your life with light and love! God help us both to fulfil our Saviour's word, 'THIS DO'!"

"Sincerely yours,
"KATHLEEN GORDON."

Duncan McLeod bawed his head. He was hard hit. The shaft had entered between the joints of the harness. The dearest hope of his life was slain. Not only so, but the arrow that slew it was feathered with that principle in religion which he had, within an hour, been stoutly upholding against John Hope's contention, and around which he had builded all his maturer life. His thinking swiftly grew impersonal. His mind seemed to reel. His whole being was shaken. Within a half hour's brief space, the ground beneath his feet and the sky above him seemed to have been rolled together as a scroll, and to have vanished, leaving him but as a shade flitting through Erebus.

Chapter IX., entitled A Righteous Man's Repentance, will appear next week.

The Religious Outlook in Britain

By Albert Dawson, Our English Editor

Dr. Parker's Successor

The vacancy which excites most speculation is that at the City Temple. Surveying the Congregational preachers of the land, some regarded J. H. Jowett of Birmingham as Dr. Parker's almost inevitable successor. R. J. Campbell of Brighton suddenly loomed upon the pulpit horizon—or, perhaps, it would be more correct to say, was discovered by Dr. Robertson Nicoll's searching eye—as a star of the first magnitude. But was he not of too rare and fine a spiritual quality for a large church amid the din of the great city? could his health stand the strain? was his voice adequate to the spacious temple? Dr. Parker wired, a few weeks before his death, to the young Brighton preacher, and he agreed to be responsible for the service till the end of 1902. Immediately upon Dr. Parker's death Mr. Campbell resigned this position, but at the request of the deacons—who cautiously state that the arrangement has no connection with the vacant pastorate—he has consented to retain it for the present.

Mr. Campbell's Qualifications

Mr. Campbell's call to continue the Thursday engagement has really come from the congregations, for they are actually larger than usual. He has adapted himself to the building with astonishing ease and success. It would be an agreeable task to analyze Mr. Campbell's undoubted gifts as a preacher, but it must suffice to say that he combines wide reading, far-reaching philosophic thinking, a broad and sympathetic outlook, with a fresh, spontaneous utterance, simple yet dignified diction, an arresting appearance and a most charming personality, the whole man being stamped with the uniqueness that augurs genius. On Sundays the City Temple pulpit is occupied by various "supplies." After Jowett and Campbell the two names most frequently connected with the pastorate are Campbell Morgan and Dr. Gunnsaulus.

Lack of Pulpit Timber

In considering upon whom the mantles of great preachers and leaders will fall, it should be recorded in passing that all the principal

denominations, including the Church of England, are complaining that the supply of candidates for the ministry, particularly the right kind of young men, is inadequate, and to a lesser degree the same cry is heard in regard to volunteers for the foreign field. The causes are deep and far-reaching, and will have to be faced if organized religion is to maintain, not to say advance, its position.

The United Congregational Church

Now that Dr. Parker has gone, What will become of the United Congregational Church idea? is being asked. In his lifetime there was little likelihood of his proposals, in the form in which he made them, being carried within the calculable future, and naturally there is less now that his inspiring personality is removed. Two movements, to some extent antagonistic, are in action in official Congregationalism, one in favor of immediate drastic changes in Congregational organization, the other pleading for revolution by evolution. Some alterations and reforms are certain. In this connection it should be mentioned that the announcement of the resignation of Secretary Woods is quite unauthorized.

The Education Act

The government having carried their education proposals in defiance of Nonconformist protest, there is much eagerness to see what will happen. Numerous "ifs" and "buts" and ambiguities in the act make it very uncertain how some of its provisions will work. Some conscientious objectors will undoubtedly refuse to pay the rate, but many to whom it is most obnoxious will stop short of what looks like lawlessness and work for amendment or repeal. While enrolling the names of those who pledge themselves not to pay the education rate, the National Free Church Council has so far, with some dexterity, avoided committing itself to that policy. Some writers in American papers (not *The Congregationalist*) are under the misapprehension that the whole of the national or state-supported schools are to be handed over to the Established Church. The fact of course is that while school boards are abolished, board schools—that is, public

elementary schools—will not be subject to any more clerical influence than now. Nonconformists' prime objection to the bill is that the hitherto voluntary or sectarian schools, in which about one-half of the nation's children are now being educated, will in future be almost wholly supported out of the national exchequer, without being under absolute popular control.

Mr. Balfour and Dr. Clifford

It is a striking tribute to Dr. John Clifford's influence in the education controversy that Mr. Balfour should have found it necessary to issue a pamphlet in reply to the Doctor's trenchant letters and rousing speeches. Surely never before has a British prime minister similarly honored a Baptist pastor. It is a pity that Mr. Balfour is so utterly incapable of estimating either Dr. Clifford's personality or the opposition he leads. A dignified rebuke is administered by Principal Fairbairn in the preface to a little work, *National or Denominational?* which he has just issued. Dr. Fairbairn says:

Whatever Mr. Balfour may think as to the man he criticizes, he does not understand the mind the man stands for or the temper he expresses. If he understood, he would be the less inclined to flout either; understanding neither, he fights as one who beats the air. The temper which has for 300 years fought for freedom and justice, and which has, though often beaten, never been vanquished, is surely not altogether ignoble, or a thing entitled to the sort of answer the British prime minister has thought it not beneath him to give.

Dr. Fairbairn prophesies that whatever may be the fate of the Education Act it is certain that its enactment means the beginning rather than the end of the controversy. Dr. Clifford's acceptance of the presidency of the Society for the Liberation of Religion from State Patronage and Control can hardly fail to help revive the Disestablishment movement.

It is much more my business and yours to see that Boston is decently governed than that Jerusalem is.—E. E. Hale.

Boston's Various Winter Interests

The Round of Entertaining and Profitable Lectures. A Glimpse of the Art Exhibits. Good Music in Abundance

BY GRAECE HODSDON BOUTELLE

To keep up with the midwinter energy of Boston one ought to have successive relays of bodies and minds, to be changed at regular intervals as they used to change post-horses, instead of being most inadequately supplied with only one of each.

"What is going on in Boston now?" your friends write.

"What is not going on!" is the despairing mental reply that you have not time to materialize with your pen. For the vista of the winter's occupations is like what you see in walking through a mirror-lined corridor, where every object is reproduced in a myriad reflections, forming a long diminishing line. Thus, if your thoughts stray to lectures, lo! you see an infinity of lecture courses, beginning with life-size and crystal clear reflections of nature and knowledge and dwindling by those gradual degrees which the law of perspective imposes in every vocation of life, until finally they vanish away to nothingness.

It is the same when you turn to art exhibitions or concerts or plays. And there is one delightful feature in this inevitable lack of uniformity in excellence—you and your friends are sure to disagree as to which is best. This means the alert joy of clashing the lances of your opposing convictions, each retiring from the combat with a deliciously sad sense of superiority as he deplores the strange obstinacy of the other's mistaken views.

As to the lecture courses, there is a wide field in which to choose. Bird lovers have much pleasure and profit in store in Mr. Frank M. Chapman's six lectures on birds at the Institute of Technology, beginning the 7th of February. And the sixth and seventh courses at the Lowell Institute will be eagerly attended. The sixth course, which began Feb. 2, deals with The Caribbean Volcanic Eruptions, the lectures being given by Thomas Augustus Jaggar, Jr., who went as United States geologist with the relief expedition of the Dixie to Martinique and St. Vincent. The lecturer for the seventh course is Dr. Sidney Lee of London, the famous Shakespearean scholar, and the subject, Great Englishmen of the Sixteenth Century. The first lecture was given Feb. 3. But the two courses which recently dominated and divided the enthusiasm of Boston were those held by Colonel Higginson and Professor Griggs. While you were absorbed in Colonel Higginson's lectures on American literature, your most frequent companion steeped her soul in Dante at the course by Professor Griggs. Whenever you were together, she discoursed with rapt and far-off gaze upon the mystic beauty and ineffably exquisite sadness of the poet's inner vision; she made tentative allusions to the fact that we wrap ourselves in materialism of late and that it is well at times to experience that spiritual renaissance which such lectures as these make possible, adding that American literature has not had time to mellow and acquire atmosphere as yet—why listen to an exposition of its characteristics when one might be hearing an interpretation of Dante? A firm, argumentative line would come around your mouth as you remarked that Dante is not so niggardly that he withholds his message from those who listen to his own voice in the quiet of a dreamy hour without the presence of an interpreter. But to hear of American literature from Colonel Higginson, who has seen much of the best in the making, who has not only sympathized and inspired but created as well—to hear what he can tell us is like drinking at the welling spring itself, instead of having its waters sent to us bottled in current magazines. The eagerness to secure tickets for the American Literature course

was almost unprecedented in the annals of lecturing. It meant an honest love for Colonel Higginson as well as the heartiest appreciation of the rich stores to which he bids welcome. A great general impulse of this sort is like the *allegro vivace* of a symphony—a rushing movement of many elements blended into harmony by unity of purpose. Music and life have so many principles in common that if you listen carefully enough to events and emotions, you always find music hidden there.

So, in its turn, music bids you lay your ear close and in its vibrations hear life singing. So many different songs there are! And this winter we are privileged to hear many—so many that time will not let us linger and listen to them all. The dim old days come echoing down to us in the Concert of Ancient Music on Archæal Instruments, given by Arnold Dolmetsch and his wife of London. The Handel and Haydn Society will give Du Bois's oratorio, *Paradise Lost*, for the first time in this country at Symphony Hall on the 8th of February. On the 3d the Cecilia Society sang *The Death of Minnehaha* and *Departure of Hiawatha* by Coleridge-Taylor. The music of this is said to be almost poignantly beautiful and eloquent.

If you were at the twelfth Symphony Concert and heard Anton Arensky's *Nala* and *Damayante* introduction, you know what strange and haunting songs life sometimes sings. Given the Russian interpretation of a Hindu love story told in the Mahabharata, no musical platitudes could possibly be evoked from that extraordinary racial blending. It is perhaps the most interesting of the compositions written by any of the younger Russians, and it gave an Oriental touch of color to a program which was refreshingly varied. The Liszt Concerto, in E-flat major, always tremendous, was superbly played by Mark Hambourg, and only the super-critical could stop to realize that a note might be missed here and there. The rest of the audience he swept off their feet, and better still lifted them above their critical faculty. The Brahms Hungarian dances—who could not hear them over and over with increasing delight in their wild, sweet, mad rhythm and the pictures they etch on your heart? Then the crystal pure perfection of Mozart's C major Symphony with the Fugue-Finale, and so the end.

There are other pictures etched upon your heart in this midwinter season beside the Brahms dances. You have found them at the St. Botolph Club, and, consulting your catalogue, you read that Frank Duveneck is the artist. You drift back to see his etchings of Venice again and again. By his mastery of line he gives you Venice itself, lacking nothing of light, color, movement or sound—you feel them all. And the old, childish, whimsical longing to "get into the picture" comes over you just as it used to do when you read the fairy tales and then sat on the pages with the vain hope of thus effecting an entrance into the enchanted land. For Venice is assuredly the fairyland of "grown-ups" and Duveneck silently leads us there. In an exhibition of uncommon merit throughout, these are pre-eminent. All of Sharp's Indians are worth going far to see; Meakin's *Silvery Day* holds you with its exquisite mistiness, and Steele's *Mysterious River* is like the dim, golden enchantment of a dream come true. And in Duveneck's paintings, *The Old Professor* and *The Head of an Italian Woman*, he has caught two aspects of the pathos age sometimes brings. For the one grows old, never having lived, his past barren of all save delving study; yet, having delved nobly, there

is the dignity of the scholar in this dry, shriveled face. The other, too, grows old, never having studied, only having lived—strongly vividly, generously, one can see from the great steadfast dark eyes; she has loved and suffered, and been beautiful, and now she grows old and less beautiful without a bitter taint in her sadness, for she remembers.

The Boston Art Club exhibits 122 pictures, besides four or five portrait reliefs and busts. Different people will, of course, find different pictures compelling; but to every one who has loved *Capri, Sunrise on the Island of Capri*, by William P. Burpee, will bring its own dreamily bright message; *Childe Hassam's Cottage in Brittany* will make one long to be over seas in that quaint nook o' the world; *Enneking's Cloudy Day in the Mountains* is like a wide-winged flight to mist-wreathed summits loftier than you knew before, and *Alexander's Portrait of Rodin* is so strong, so loftily conceived that you feel there are stern heights here, and that this sculptor dwells among them, lonelier, higher, than the rest.

Doll & Richards are exhibiting original drawings by Du Maurier, Leech, Keene and Phill May, done for London *Punch*, while in the gallery up stairs are Charles Hovey Pepper's water color drawings. They are all interesting and all decorative, but the two which linger in one's mind beyond the rest are *Summer* and *Petje*, for their contrast to each other and for the peculiarly happy treatment of each—the one, a straight, slender young creature, with the light of early June on her white cap and yellow hair, on her dull blue gown and long pink pinafore, unthinkingly serene and charming as the delicate springing grass in the field that stretches behind her; the other, young, too, but leaning wearily against a lonely wall, poverty in her dress, patiently sad, old before her June has come.

Paul de Longpre's California flowers are at the Williams & Everett's art galleries, and the whole room is in radiant blossom. Eric Pape's *The Foaming Surgeon* hangs in the same room, a whimsical and mirthfully alive group of mermaids at play. At the Chase Gallery there is a most interesting picture to be seen by Charles Walter Stetson. The mellowness of tone suggests that it was painted hundreds of years ago. An old man and a very beautiful woman are playing on quaint instruments and two golden-haired boys are singing with them. Another exceedingly interesting collection of pictures is exhibited by B. Kobayashi, on Boylston Street, of Japanese paintings and prints. The room you enter first contains the work of Japanese artists who studied first at Tokyo and then at Paris. They have done some very commendable work, but O, the pity of it—to leave the exquisite isolation of an art like theirs for the sake of acquiring a cosmopolitan brush-stroke! The inner room has treasures that show what they have given up, for these pictures of the "old school" painted on silk or heavy parchment are vital, with distinctive grace, with odd daring of composition, with unsullied art, spontaneous and original.

At Bunkio Matsuki's there is a special sale of prints and design books, fascinating enough to lure one into forgetting that time goes on and we do not, though we ought. But the rarest art gallery that Boston has known this winter was Copley Hall when the Artists' Festival was held there. There were pictures and plenty for you—stepped down from their frames for that one evening, their costumes rich, strange, beautiful, their hearts and faces laughing, glowing, alive. A radiant assembly

this, and their quaint revel a joy to see and remember—pictures set to music.

On Sunday, the 25th of January, there was another picture set to music at the Church of the Advent—a picture very beautiful in its solemnity and its significance. The starry light of many candles, the bell-like harmony of many voices, were merged into one earnest expression of the spirit of the hour. The same voice that spoke not long before so ringingly of the gloriously completed life work of his own predecessor pronounced with quiet, earnest solemnity the institution of the new

rector, the Rev. William Harman Van Alen. Bishop Lawrence gave to the service a deep earnestness and a beautiful dignity. It was as if that inspiring retrospect had given birth to a large and serene confidence in the future and in the possibilities of all the new young strength consecrated to help in its molding. And of this young rector it is said that he brings to his work a breadth of sympathy, a spirit of comradeship and a wholesome buoyancy which should prove the best of supplements to his entire devotion of purpose.

could be utilized by societies like the Twentieth Century Club for great popular classes in music, similar to those in New York under the direction of Walter Damrosch. The forum idea in immensely dignified form could be developed, thus making for civic righteousness. The main aim, however, should be a distinctly religious one. Let other organizations specialize on philanthropy and schemes for social betterment, while the church enters into the whole fabric of society with vitalizing and spiritualizing power.

The South End "Riddle"

By Frances J. Dyer

In the name of good citizenship the writer protests against the application of this term to a certain section of our beautiful New England metropolis. A riddle is "something proposed for conjecture, or that is to be solved by conjecture." It is true that in the South End of Boston, as elsewhere in the city, vital questions of education, of civic righteousness, of industrial, ethical and religious training press constantly for consideration. But these do not partake of the nature of a "riddle." They are fundamental factors in a democracy and can never be "solved by conjecture."

There are two quite distinct regions in the South End. With the one described in *The City Wilderness*, the first of a series of volumes prepared by the residents of the South End House, this article has nothing to do. If any voter in Boston can read that book or the one subsequently published, called *Americans in Process*, and not be stirred to deeper sense of civic responsibility he is unworthy of the franchise. Dr. Van Ness is right in saying: "For our own good, our own future welfare, it is really more necessary that our citizen neighbor in the North End, or the South End or the West End be honest, pure, trustworthy and law-abiding than that we possess houses, lands, pictures, tapestry and the various adjuncts of cultured civilization."

The other region stretches, broadly speaking, from Tremont Street to Huntington Avenue in one direction and from Berkeley Street to Massachusetts Avenue in the other. Unfortunately, when the South End is mentioned an impression is conveyed of the first district, populated largely by foreigners living in poor tenement houses. A confounding of the two localities has worked real detriment to the second, of whose character and religious needs I write. Said a Baptist minister not long ago: "In all New England there is no field which stirs the blood of a young man like this part of the South End. The material to be wrought upon represents the best of our native stock. It is not weakened by luxury nor brutalized by poverty. The voting element is conscientious. The student element alone is enough to fire the heart of a preacher. Even the thought that one is preaching to a procession ought to put a life-giving quality into his message when he realizes what kind of hearers listen to his words."

When the bold statement is made that this region suffers for adequate ministry to the spiritual life doubtless a din of remonstrance will be raised. "Look at the number of churches," will be the reply, "three Congregational, two Baptist, two Methodist, two Presbyterian, two Unitarian and one Universalist." Nevertheless the stubborn fact remains that close by their houses of worship are hundreds of intelligent, industrious, ambitious Americans who seldom cross their threshold. These people are not foreigners. They are not atheists. They constitute the bone and sinew of our American society. Out of their ranks come our school teachers, our young professional and business men, clerks, stenographers, students—a great army of

clean, moral, hard-working, capable and even cultivated persons.

One reason frequently offered as an explanation of their non-attendance at church is that they belong to the "floating" population. They occupy the better grade of lodging and boarding houses for a few months or a few years, then move to some place where life conditions are more favorable. But the gap is filled immediately by others of the same type, so that however much the mass fluctuates its quality is stable and of excellent sort.

Is it a satisfactory state of things to have these dozen churches struggle on year after year making comparatively little impression upon the adjacent community? Every conceivable effort has been made during the last decade to attract audiences. Able and consecrated men have filled the pulpits. The services have been enriched musically. Parlors and reading-rooms have been added. Social attractions in endless variety have been provided. One church still holds a national reputation for inaugurating "institutional" methods, but the most charitable judgment would not call Berkeley Temple a success today.

Nothing is gained by denying unpleasant or discouraging facts. Let us face the situation with Christian common sense. The greater the difficulties the better the chance to appeal to what is manly and heroic. Specifically, then, the first step in reform is to rise above the individualistic conception of a church and begin to federate our forces. Eliminating from this discussion what action may be wise for other denominations, let us inquire what Congregationalists ought to do.

Suppose we settle definitely, at the outset, that we will struggle no longer to maintain three separate organizations, and then formulate some plan of unity that will insure greater usefulness and kindle the enthusiasm of the rising generation. Let us appeal to the Christian manhood of the young men in the denomination. Let them rally from Boston and from the suburbs and shape a policy for the twentieth century as their fathers shaped one for the nineteenth. Establish a common center for religious training in harmony with the newest and noblest ideas. Persuade Park Street Church to take a fraction of the fund which it must soon administer, erect a modern and well-equipped building in the heart of the South End, add a modest endowment and focus certain activities there, still preserving as many houses of worship as may be necessary. If one or more are sold and converted to other uses what matter if thereby the kingdom of God is advanced?

By massing forces at a central point much of the caste feeling which now separates the Back Bay from the South End would disappear. The Old South could transfer its Hope Chapel work to this center. Union and Shawmut could concentrate their energies on forms of personal ministry. The three, together with Central, could organize a grand scheme for Biblical and missionary study on an undenominational basis. A suitable building, especially if it contained a fine organ,

The Two-State Winter Banquet

If the state executive committee of the Y. M. C. A. of Massachusetts and Rhode Island continues to surround its annual mid-winter dinners with a little mere glory year by year, it will speedily produce results that can be compared with nothing else than the annual dinner of the International Committee at the Hotel Waldorf in New York, which event has hitherto registered the high water mark of Y. M. C. A. dinners. These banquets are designedly made as attractive as possible within reasonable limits, with the end in view of securing the attendance of prominent business and professional men whose financial support and personal sympathy constitute one of the chief assets of the association.

Certainly the dinner last week, Wednesday evening, in the new ballroom of the Hotel Somerset lacked nothing in the way of gastronomic acceptability or of accessories in the form of music and flowers. It brought together 250 men and women, representing the substantial church people of Boston, Providence and other New England cities and towns. Mr. D. C. Brewer, chairman of the committee, presided with his usual grace and skill. It was distinctively an exhibit night, with only one star speaker imported for the occasion. Five capable and enthusiastic secretaries officially related to the state work had the right of way. Through Dwight L. Rogers the audience learned of the excellent work in behalf of soldiers and sailors. J. R. Boardman told of the newly developed agencies for reaching the 20,000 young men and boys in rural communities, 125 centers of influence having been established during the past year. F. P. Speare described the evening educational classes. R. M. Armstrong emphasized the work for boys. George S. Budd set forth the efforts in behalf of the 15,000 students in twenty-nine institutions in Massachusetts and Rhode Island, while Orville G. Frantz, the popular Harvard athlete, pleaded for manly ideals in Christian work, and referred to the social and philanthropic endeavors now being carried on in Boston and Cambridge by no less than 500 Harvard students.

Capt. Richmond P. Hobson, the guest of honor, complimented the work of the association as he had seen it in different parts of the world, and in a speech brimming over with patriotism, as was to be expected of him, dwelt upon the influence the United States is to have in securing universal peace by opposing militarism with industrialism.

The hearers must have gone home impressed with the practical fruits of the investment of nearly \$3,000,000 in Y. M. C. A. plants in Massachusetts and Rhode Island, and in a mood to respond to the committee's plea for \$10,000 more annual income, in order to reach all the young men in its proper field of effort.

For my part, people who do anything finely always inspirit me to try. I don't mean that they make me believe I can do it as well. But they make the thing, whatever it may be, seem worthy to be done. . . . Excellence encourages one about life generally; it shows the spiritual wealth of the world.—George Eliot.



Park Street Church from Lafayette Mall, with Subway entrances

The Story of Park Street Church

The Part Which Organization and Edifice Have Had in the Life of Boston and the Work of the World

BY REV. ISAAC OGDEN RANKIN

Boston at the beginning of the nineteenth century in its religious life resembled nothing so much as the tranquil eddy of a stream. Tranquillity, indeed, is the chosen word of its defender in the *Monthly Anthology*, the magazine edited by the father of Ralph Waldo Emerson, and supported by the pastors of the city. He writes with an amusing indignation of the founders of the "divinity college" at Andover: "These men are attacking our friends, invading the tranquillity of our churches and attempting to revive the exploded absurdities of the dark ages." This outburst of criticism breaks the calm of pages devoted to letters of travel, Latin verses, satirical criticisms and imitations of the poet Gray and reviews of election sermons.

It was Presbyterianism that in England deliquesced into the Unitarianism which still retains the Presbyterian name and government, but in Boston the first Unitarian church was the Episcopal King's, or Stone Chapel. But by 1805 not one of the Congregational churches of the city had a pastor whose orthodoxy was above suspicion. Puritan habits had survived the Puritan theology, but the enthusiasm for witness bearing was at its lowest ebb.

It is, in part, to the remarkable fraternity of these tranquil churches that a keen-sighted observer ascribes the general ministerial lapse from the traditional theology:

The system of [pulpit] exchanges was stated and uniform. No man was expected to be found in his own pulpit on Sabbath morning. And as there was known to be great diversity of creed among the ministers of the city, and as every sermon that a pastor wrote was expected to be preached in all the pulpits of the town as well as his own, each got into the

habit of writing on such a general plan as would give offense to none.

The inoffensive and often invertebrate theology reached by this system, aided by the peculiar isolation and self-satisfaction of Boston life, was the tranquil and self-complacent Arianism into which the thought of the Congregational churches had drifted. The appointment of an avowed Unitarian to the chair of theology at Harvard warned New England what was happening. The response was immediate in the founding of the "divinity college" at Andover and the building of Park Street Church. Both stood for the distinctive elements of traditional Puritan theology and for the new missionary spirit which soon found expression in the organization of the American Board.

There were at this time in Boston two Baptist churches which had recently enjoyed a revival, and a Methodist church which still felt the stirring of its first zeal. There had been privately maintained a woman's meeting, the only prayer meeting in Congregational Boston. In 1804 a few members of the Old South Church drew together for religious communion and fellowship. "Their state of feeling and inexperience, however, were such," writes one of them, "that for several weeks they could not pray together, but only read the Scriptures and converse on religious subjects." They and their friends were refused the use of the church building by the pew owners. Their petition to the General Court in behalf of the rights of church members against proprietors was headed off, and the church lulled into tranquillity again. But out of that meeting for prayer and counsel came the Park Street Church, with its witness for the rights of church members, for the

"doctrines of grace" and for the duty of world-wide witness bearing.

The vacation preaching of a Presbyterian pastor from Savannah, Dr. Henry Kollock, stirred this little group to action. With the promise of his leadership they pledged themselves to contribute \$40,000 for the building of a church. They met for organization in the house of William Thurston, Esq., on the very crown of Beacon Hill. "We laid our plan on a large scale," said one of them, thirty-six years afterward. "Our meeting house must be larger and higher than any other in the city, and had our pecuniary means been greater we should probably have gone much farther."

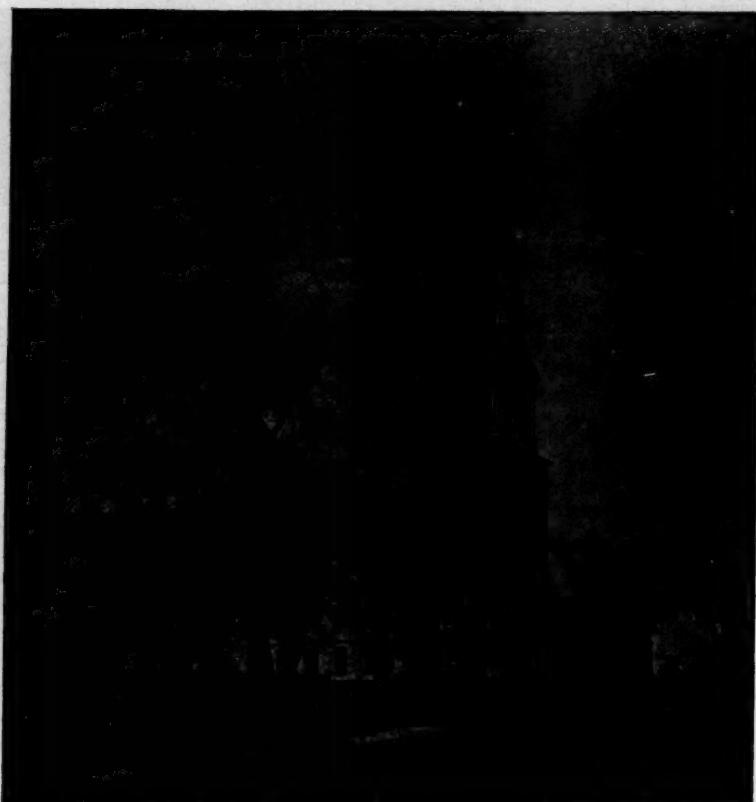
This large purpose and breadth of view went hand in hand with definite conceptions of church life. Their minds had reacted thoroughly from the prevailing theology, and they not only incorporated the Calvinism of the Cambridge Synod into their own creed and covenant, but required assent from all the members. In this they found frequent imitators, as in the Church of the Pilgrims in Brooklyn, which followed the example and enclosed a copy of the Park Street creed and covenant in its corner stone. To belong to Park Street Church was a hallmark of Calvinistic opinion. In writing to President Nott of Union College, whom they twice vainly called to be their pastor, they asked him, in view of the religious condition of Boston, to pledge himself not to exchange pulpits with Unitarians nor to baptize any but the children of communicant parents. They had been refused the right to worship in the Old South Church by its pew owners, and "it was fully understood and agreed that the new church when formed should have the

exclusive right of choosing their pastors and opening the house. And for this purpose the deed of the land was given to trustees."

Five churches were invited to form the constituting council. The Old South declined attendance. The Federal Street Church, of which Channing was pastor, also declined. Cambridge First and its pastor, Dr. Holmes—the father of the Autocrat; Charlestown, with Dr. Jedediah Morse, the geographer and father of Samuel Morse, the inventor of the telegraph; and Dorchester Second, Rev. John Codman, accepted. There was not a single church in Boston that would countenance their purpose.

A lot was quickly found which has proved the most fortunate of locations for observation and influence through nearly a century of the city's life. Park Street facing the Common had long been given up to the town's care of its poor. On the slope of Beacon hill were almshouses. At the corner of Common (now Tremont) Street was the old heavy timbered Granary, where the town had each year stored 12,000 bushels of grain for sale at a low price to the poor. The land was for sale and the embryo church bought for \$21,000 the Granary lot between the Common and the burying ground, with full light on three sides and ample space for such a house as their hearts desired.

Probably these twenty-six men and women who associated themselves together for worship and witness of the things which they believed hardly realized how fortunate a purchase it was which gave them this central and unequalled site, or how wise they were in



From Tremont Street thirty years ago

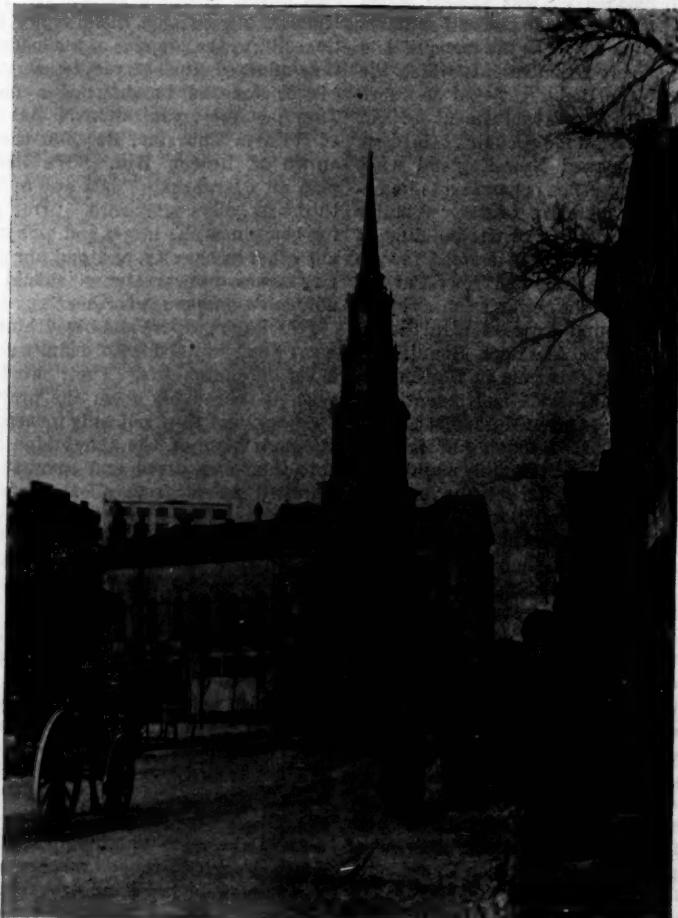
choosing for their plan the style of the fathers which we now call Colonial. There was some question of a Gothic building; but a kind Providence overruled the debate, sparing us the frigid or florid Gothic of the time in an unsuitable

material. They were happy in their plan and most of all in the spire, which rises in beautiful proportions ten feet higher than the State House dome—a heaven-pointing finger at the very center of Boston life.

Our illustrations show the building from nearly every side. One is taken from the doorway of Music Hall, showing the spire between the buildings of Hamilton Place. In another, on the cover, the steeple rises among the trees of the Common. One shows the neighborhood as it was thirty years ago, before the high buildings made the present background or the old elms on the edge of the Common had been cut down to make room for the subway and the mall. The boundary fence and the street car tracks will recall forgotten scenes to many of our older readers. In another, a modern aspect of the same scene is shown, with the subway entrances and the great fortresses of business looming up behind. Others picture the busy street, the quiet graves across which the shadow of the steeple falls and the western sky line broken by spires and towers and by the Roxbury and Brookline hills.

Over all the region of the Common and along the busiest stretch of Boston's best known street the spire catches and holds the eye. The church front, with its announcements of meetings for good causes, is a reminder of higher things to the hurrying crowds. Just opposite, the doors of the subway draw in or empty forth their thousands. It is the most striking and picturesque position in Boston and the church itself, with its clock and spire, has ever since its building been the most widely visible landmark of the city.

How largely, in spite of the differences of opinion which gave the name of "Brimstone Corner," the outside of the church at least has been felt to be the property of every one is shown by the fact that, as



From Tremont Street today

early as 1820, the Hon. William Gray and others gave \$550 to the selectmen of the town of Boston for a clock and dials in the spire. The selectmen agreed to take sole charge of the clock and to keep it in order for the use of the town at the town's expense. Clock and dials still serve the public, but the town's agreement to care for them has long been forgotten.

The new church duly called Dr. Kollock to be its pastor, but 3,000 citizens of Savannah petitioned him to stay and he declined the call. The laboring oar fell to Dr. Griffin, who divided his time and exercised his horse between Andover and Boston. One of the early acts of the church provided for the expense of keeping this horse at the Boston end of the journey. But Dr. Griffin declined the call to be the pastor, although assured that "we will pay him as high a salary as any Congregational minister in Boston receives."

Two years of effort to secure a pastor brought only disappointment. The financial burden was heavy. Another \$30,000 had to be raised to finish the church. At last Dr. Griffin yielded to a second unanimous call. He severed his connection with Andover and with presbytery and was installed by a council of thirteen churches, including the Old South as the sole representative of Boston.

Dr. Griffin's pastorate was the tearing away of the dam that made the religious life of Boston a tranquil eddy just outside the stream. Its uncompromising challenges stung the churches into sudden renewal of intellectual life. The activity of Unitarian thought dates from the founding of Andover Seminary and Park Street Church just as much as the rebuilding of Trinitarian church life in Boston. The process of awakening and recovery was not an agreeable one, for it involved acute disturbances of feeling and wide divergences of opinion; but it was wholesome for all concerned.

The Park Street pastor and church were assailed with coarse weapons of slanderous abuse and keener ones of wit and ridicule. There were crowds to listen, but not all came in a friendly mood.

"The dedication sermon," writes Dr. Griffin, "was preached on an occasion extremely interesting, delicate and hazardous. The church has been from the beginning viewed as a monster which was erecting its head and opening its mouth to swallow up men, women and children, and which by its terrifying roar was about to drive sleep from every family in the town and to scare people of weak nerves out of their wits. . . . It was a primary object to remove prejudice without losing the grand opportunity to call the public mind to the difference between our religion and the religion of Boston. . . . You can form no adequate idea of the strength of Satan's kingdom in this town. . . . Our church has been overwhelmed with contempt."

Dr. Griffin was too strong a man to be overwhelmed by clamor or contempt, and the attacks no doubt made him more severe and polemical in preaching an unpopular theology. In his brief pastorate

success crowned the work. The church grew, the debt was reduced. Best of all there came a season of spiritual inquiry and self-committal. But success was hard earned.

"There are trials and discouragements," he writes, "which sometimes almost tempt me to give out. Boston folks will be Boston folks still. They will not retrench a habit nor lose a nap at church to save their lives. Had I known as much as I now do, I never would have left the Presbyterian world."

The long history of Park Street Church since it settled its first pastor has been one of significance for the world in an unusual variety of ways. Among its foun-

no children, as the first superintendent. The boys of this Mason Street school were in the habit of attending church—as is hinted in the choice, in 1828, of three tithingmen to keep order in the galleries, and further shown in the complaint, four years later, that there was not room enough allotted in the church for their accommodation. The school in the church was not started till the Mason Street school had been in operation for twelve years, but its meeting room must always be memorable to Americans as the place where for the first time our national hymn, "My country, 'tis of thee," was sung.

The relations of the church to foreign missions were helpful and cordial from the beginning. In the history of the American Board the name of the church is written again and again. Its hospitable doors have all along been opened for the uses of the Board. When the first company of missionaries went out, with passage money and outfit provided, but only half a year's salary, it was at a meeting in Park Street Church, after a missionary sermon by Dr. Griffin, that the empty treasury was filled.

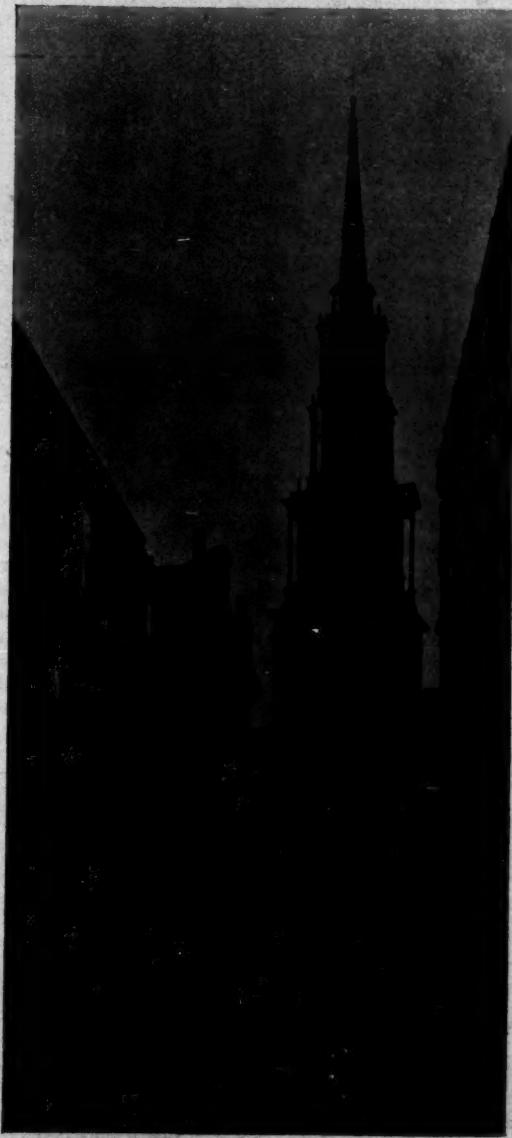
From the beginning the monthly concert of prayer was observed in the church, sometimes with the co-operation and attendance of other churches. The mission in the Hawaiian Islands, which has just wholly severed its dependence upon the Board, began when the first church for the islands, consisting of a group of missionaries and Christian Hawaiians, was constituted in Park Street Church. In its first half century of life it gave eight missionaries to the American Board and had two of its secretaries and two treasurers among its members. At the ordination of its second pastor, Sereno E. Dwight, Levi Parsons and several other missionaries were ordained. In 1831 Dr. William Schaufler was ordained in the church.

In 1815 the American Educational Society was formed in Park Street vestry. In 1818 its Deacon Willis started the *Boston Recorder*, which still lives in union with *The Congregationalist*, one of the founders and editors of which was Edward Beecher, the third pastor of the church. The Day of Prayer for Colleges began here as a local custom in 1826. At the ordination of Edward Beecher a forward step

was taken when it was voted: "That the committee of arrangements be requested to dispense with the provision of ardent spirits in their preparation for the ordination dinner." In the following year the church by resolution pledged its members to total abstinence.

Following revivals which originated here, new churches sprang up in the city, receiving aid in money and in members. In one of these revivals the church received 250 new members, in another 100. In the first thirty years of its history it gave sixty-nine members to newly formed churches in Boston.

Four of the pastors became college



spire & from Music Hall

ders a little group became widely influential in the musical history of Boston. One of its first resolves as an organized church was "that a singing school be established at the expense of the church to be under the direction of the Park Street Singing Society."

First in Boston it took hold of the new idea of Sunday schools and helped, in 1817, to organize the first school in the city, in spite of the strongly urged objections that it would be a desecration of the Sabbath and that parents should be teaching their own children at home. The latter objection was neatly met by the choice of William Thurston, who had



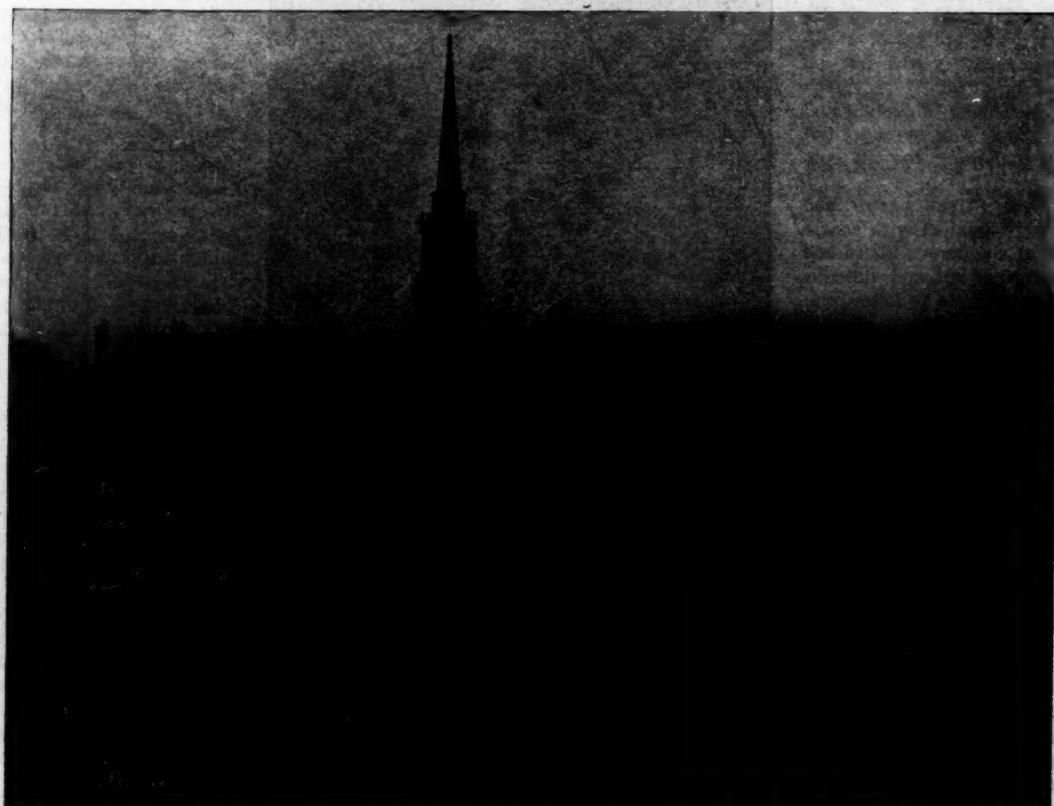
Park Street Church—Interior

presidents. To Dr. Griffin, Williams owes a debt of gratitude, and his mark is still deep upon its spiritual life. The list of those who were called and declined, including President Nott, Dr. Romeyn, Gardner Spring, Henry Ward Beecher, Joel Hawes, Ichabod S. Spencer, Edwards A. Park, is significant of the church's outlook and ambition.

The building, in its ideal and commanding location, with its beautiful spire, if ever torn down will be sadly missed by

all lovers of picturesque Boston. Nothing can replace its outward fitness and beauty and its many associations with the spiritual life of the city. One may agree, or disagree, with the theology of its creed and covenant; but no one who has studied the history can doubt that it has been a blessing to the city. And no one who has seen its spire rising above the trees of the Common or the ancient graves at its side, like a visible sign of the dwelling of God with his people, or

who has looked up from the roar of traffic and felt its presence like a whisper of peace, but must grieve that its long career of beautiful service seems near its end. There is no building, new or old, in the whole city the exchange of which for a modern office building will bring so large a sense of loss from so many different points of view. It is a public treasure of incalculable worth which lovers of Boston will only reluctantly see yielded to the needs of the business world.



Against the western sky

"Every-man"

The Fifteenth Century Morality Play*

BY GEORGE PERRY MORRIS

When the dramatic season of 1902-03 is reviewed by thoughtful, conscientious seekers for plays and actors ministering to the intellectual and ethical in man, there will be not a few such who will assign first place to the performance of the fifteenth century morality play, Every-man, given in our largest cities and not a few of our college towns this winter, by the company representing the Elizabethan Stage Society of England. It is a play that many have felt free to see who do not frequent the theater, whether because of a conscientious general boycott of it or because of disgust with the dominant type of play.

How much popular favor the projectors of this enterprise expected to win in this country it is not for the outsider to know, but the avidity with which the best people of the communities the company has visited have gone to see the solemnizing spectacle is proof positive that good taste, discrimination and a serious purpose in life are not wholly lacking in a generation that some are wont to call vulgar and frivolous; and the success won doubtless will lead to more renderings in this country of other of the mediæval plays by interpreters selected by the same society of English scholars and lovers of the drama.

Whether approached from the standpoint of its tendency or its interpretation the play has been wholesome in its effect. On the side of purpose it has been powerful in conveying to high-placed and low-placed, learned and unlearned, the supremacy of character when Death summons Man to the life beyond, and it has revealed anew the comfort religion may give one as he fits himself or herself for the change of state.

To a day and generation when, as some think, Death is losing its terrors, when Wealth is arrogant, when Beauty is put above Duty, the aesthetic above ethics, when Reason seems to supplant Faith and when Sensuality is rife, the play, to those who think thus, comes to teach that "Goodes, Strengthe, Beaute, Dyscrecyon and Fyve-wyttes" will not avail man at the last moment. And even though one be not so pessimistic as to the state of contemporary society, he may yet rejoice at any preaching, however set forth, that exalts the spiritual above the carnal and the eternal above the ephem-

eral. Moreover, it is fine that a message should come saying that along with Good-deeds must go trust in God's mercy as revealed in the life and death of Jesus Christ. To wayward Catholic and self-contained, proud Protestant it is hardly possible to see Every-man's contrition before God, his final beatific joy in the penance he first shrank from, without feeling deep emotion, or without knowing anew or for the first time that

*Contreyon it is,
That getteth forgivenes.*

However much one, by temperament, training or reflection, may have been weaned from reliance on the particular forms of expression in which Religion is symbolized in this play, he sees that the

of touch and refinement of taste, so that there might be the minimum of shock to those not used to seeing sacred things thus dealt with, and last but not least the acting of Every-man (Miss Mathison), for praise of which veteran critics of the drama have found their stock of superlatives inadequate—all these have contributed to make religious-minded spectators realize as never before the possibilities of getting Truth before the masses by the Drama, and have given the irreligious "an arrest of thought," a sense of unwanted awe and a deep realization of the brevity of life and the importance of right living.

"Fools who came to scoff remain'd to pray." When there has been levity at

the opening of the performance, owing to the advent of strangely appareled mediæval characters or at the entrance of Dethè in horrible realism—and such levity there was among the young and frivolous the night the play was given in the South End in Boston for the benefit of wage-earners—it has always given way in a brief time to awe, flowing tears, bated breath, intense absorption in the development of the plot, and afterward—with many—that disinclination for small talk, or talk of any kind, which is natural when the lower depths have been stirred. "I have never come

closer to the reality of the stage—to that reality of the stage which dismisses the stage; that is, to congruity," said one not conventionally religious, after seeing it. "I was not aware of hours and persons and failures and successes and entities of a factitious civilization. I was only aware of the soul. Yes, of one soul. And that soul my own. For Every-man was not Every-man. He was only my own soul keeping the last sacred appointment with itself."

Credit for the invention of the moralities or moral plays is due to the Norman trouvères. They differed from the mysteries and miracle plays of the medieval religious drama in their allegorical character, and, as their name implies, in their deeper ethical purpose, the virtues or vices, good and bad qualities, of man being personified. Then as now such exposition of truth won the commendation of some and the condemnation of others in the church. When and where approved of they reflected the belief of the party in the church which used them as a vehicle



"O Dethè thou comest when I had thee leest in mynde"



"Aske God mercy, and he wyll graunte truely; Whan with the scourge of penaunce man doth hym bynde. The oyle of forgyvence than shall he fynde"

for instruction. Thus Every-man is as orthodox as Rome itself, while R. Wever's *Lusty Juventus*, which came later in English dramatic evolution, is somewhat heterodox from the Roman Catholic point of view.

The story of this play may be briefly told—it takes but one hundred minutes to render it—but to be appreciated in its dignity, simplicity and reverent spirit it should be read or seen. As announced

by a messenger, the play deals with "The somonynge of Every-man."

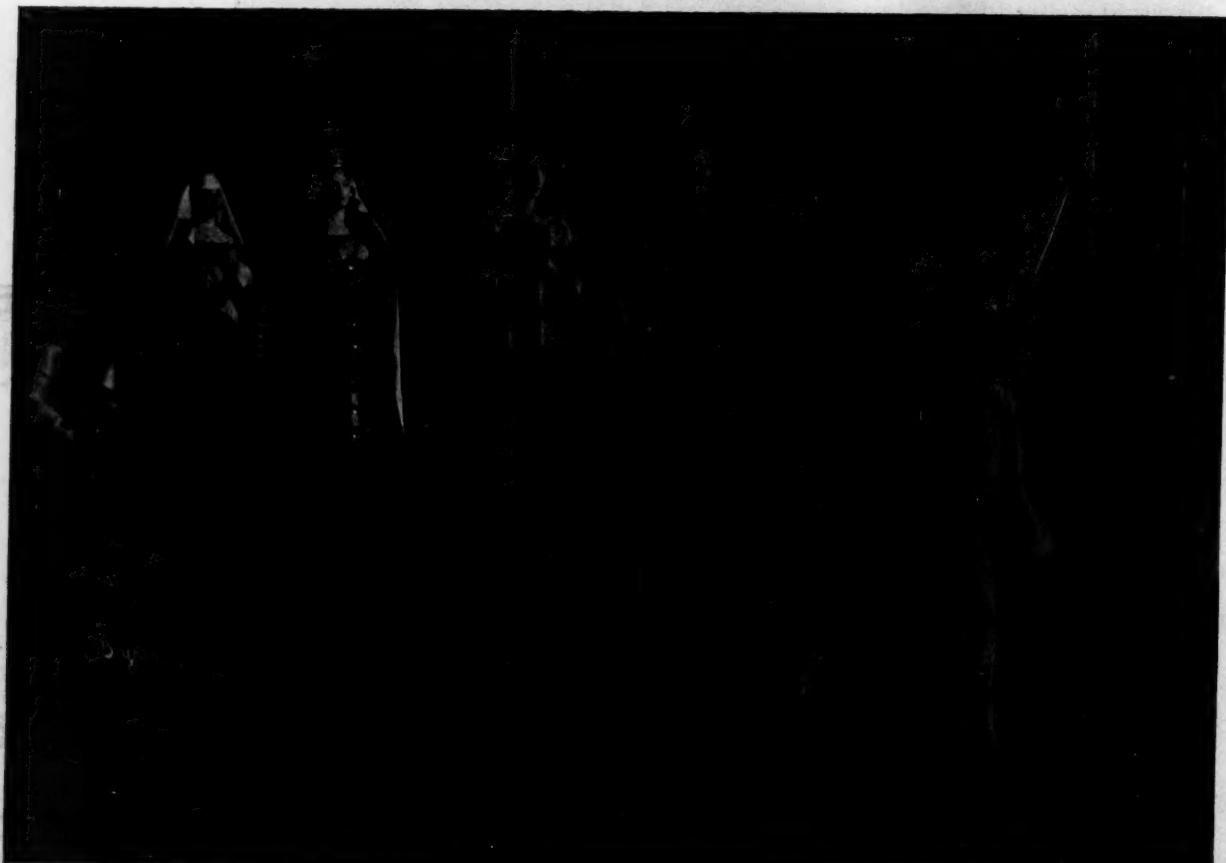
For ye shall here, how our heven kyng
Calleth Every-man to a generall reckynge:

God, no visible representation of whom appears, then speaks, lamenting the rejection of his mercy by the multitude and the worldliness of men, and asserting the necessity of his doing justice. He therefore summons Deth, and instructs him to go to Every-man, acquainting him with

the certainty that he must die sooner or later, and that he will have to give a reckoning. *Deth obeys, promising that he will*

Cruelly out serche bothe grete and small.

Every-man, buoyant with hope, handsome, utterly content with the present, is visited by Deth and acquainted with God's kindly meant warning. Every-man vainly tries to bribe the grim messenger, and in due time is chastened and brought to



Every-man starts on his long journey

understand the peril he is in, his solitariness and the futility of resistance.

He seeks for some one to bear him company on the way to the grave and the judgment seat. He sounds *Felawshyp*, a former boon companion, who is prolific with promises of succor and constancy, but recants when he finds the self-sacrifice involved and the peril before them. *Every-man* then turns to *Kynredes* for friends in need, and they too play him false.

Lo, fayre wordes maketh fooles fayne;
They promyse and nothing wyll do certayne.

He then turns with sure confidence to *Goodes*, his riches, and *Goodes* is repellent and frank withhold:

I folowe no man in suche vyages,
For, and I wente with the,
Thou sholdes fare moche the worse for me:
For bycause on me thou dyd set thy mynde,
Thy rekenyng I have made blotted and blynde,
That thyne accounte thou can not make truly;
And that hast thou for the love of me.

The demoniacal, sardonic laugh with which *Goodes* turn from *Every-man*, confessing the while his glee at his plight, will long haunt those who heard it.

In despair *Every-man* turns to *Goodedes*, his sins having her sore bound, so that she is bedridden and well-nigh speechless. She consents to aid him, temporarily giving him in charge of her sister *Knowlege*, and *Knowlege* appears. She prescribes *Confessyon*, that "clensyng ryvere" who dwelleth in the house of salvation. *Confessyon*, habited like a priest, appears, and *Every-man* seeks redemption, professing full contrition. Penance is prescribed, and after a spiritual wrestle, wonderfully portrayed by the player, it is accepted, with consequent joy to *Every-man* and release to

Goodedes, who rises from her bed, joins *Knowledge* and from thenceforth never leaves the side of *Every-man* until he enters the grave.

Then *Dyscrecyon*, *Strengthe*, *Beaute* and *Fyne-Wyttes* are introduced to *Every-man*, and vouch'd for by *Goodedes* and *Knowledge* as friends who will journey on with him and never leave him, and pledges to this effect they solemnly give. Thereupon *Every-man* repairs to the priest for the sacrament and for extreme unction.

Returning to view, and preparing for the grave, his announcement of his destination drives from him his whilom loyal friends, *Strengthe*, *Beaute*, *Dyscrecyon* and *Fyne-Wyttes*, *Goodedes* and *Knowledge* remaining constant, and supporting *Every-man* on either side as they lead him to the grave, a happy, prepared soul, his last words being, "Into thy hands I commend my spirit."

After which an *Aungell* appears to declare the reckoning of *Every-man* to have been "crystall clere," and then a *Doctour* appears to point the moral of the play, namely, the inconstancy of friends, the

futility of physical and intellectual endowment, and the worth alone of righteousness. Moreover, he says:

For after deth amedes
may no man make;
For than mercy and pyte
deth hym foriske;
If his rekenyng be not cleine
when he doth come.
God wyl saye—*Ita, maledicti, in igne aeternum.*

Ruskin, in his *Stones of Venice*, states that exactly in proportion as the pride of life becomes more insolent the fear of death becomes more servile. If it be true today, as some affirm, that materialism is rampant, then according to Ruskin

fear of death should be more intense than formerly. But such is not the testimony of clergymen or physicians, who, more than other men, see men and women start out on what Carlyle called "the Great Journey." John Watson's (Ian Maclaren) testimony is that dying men today are more concerned about the well-being in material things of those they leave behind than they are about their own fate—a state of mind that P. T. Forsyth has in mind when he says that "the modern difficulty is not death so much as pain."

How much of the altered attitude of men today toward death is to be welcomed and how much deplored and to what it is due is not pertinent to this discussion. The fact is that it is not preached about as much as it used to be nor talked about nor written about. It is not an "other-worldly" epoch in thought or imagination. Now and again, however, something happens to show that man is still responsive to didactic treatment of the problem. Such the play of *Every-man* revived has proved by its effect upon most of those who have heard it.

For Endeavorers

PRAYER MEETING

BY REV. H. A. BRIDGMAN

Topic, Feb. 15-21. Lessons from Ben-hadad's defeat. 1 Kings 20: 12-20. (Temperance.)

The most obvious lesson is the handicap of drunkenness. No one who allows strong drink to inflame his passions, befuddle his reason and weaken his grip on himself and on affairs can succeed in any kind of battle, whether the weapons are arrows or guns or machinery or systems of education or methods of work in behalf of the kingdom of God. Ahab found it an easy task to disperse the roistering, besotted Syrians. A drunkard or a drinking man cannot long compete with a man who keeps his nerve steady and his vision clear. Complain as we may of the stress and strain of modern life, it has forced men to be sober. The improvement, for instance, in the type of traveling men is often noted. Railroads simply will not have in their employ men who like to tipple every little while when on duty. It might do in the olden days for kings even to have their periodical sponges,

but a modern ruler who indulges overmuch in liquor is quickly put under ban.

We see, too, that the drinking habit associates itself with other vices. Ben-hadad waxed insolent as he quaffed draught after draught. Liquor tends to make men lustful, domineering, arrogant, violent, brutal. The next thing you expect to hear about a man who comes reeling home from the saloon is that he has beaten his wife and scolded his children. The effect of intemperance on a man himself is bad enough, but he becomes also in many cases a sorrow to his friends, a disgrace to his family and a public nuisance. No single vice carries in its train a greater variety of evils than does intemperance.

We ought to learn something also from Ahab's victory. The Bible furnishes no better illustration of the power of righteous forces when once aroused. The limit of Ahab's endurance was the starting point for his most splendid victory. Over and over again we see temperance people inert and cowed until some final insult awakens them and stings them into action. Then often to their surprise they find that the forces of evil can be routed much more easily than was

anticipated. Good people underestimate their capacity to clean up a community and to smite evil influences, but why should we wait until our modern Ben-hadads stain the fair name of our cities and towns and take the sweetness and the safety out of our common life? We ought to challenge them before they grow so insolent. Cambridge began to force the issue over a dozen years ago and has had a series of uninterrupted victories. Brockton has repeatedly shown its ability to keep the saloon out of a manufacturing city. Wherever good people will get together on some simple, plain issue they can accomplish wonders.

The Church Prayer Meeting

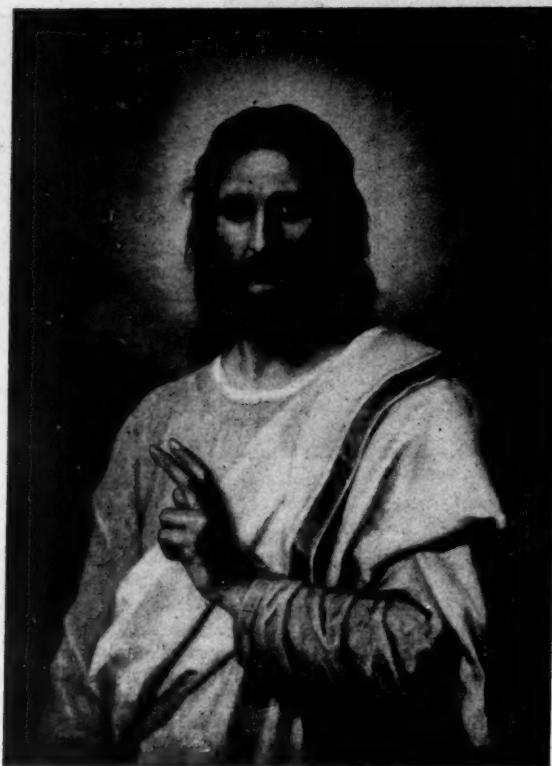
Topic, Feb. 8-14. The Holy Catholic Church.

What is it? Eph. 1: 22, 23; 2: 19-22. Who are its members? Heb. 12: 22-24. What are their duties? John 15: 14-17; Matt. 28: 18-20. How do I know that I am in the church? 1 Cor. 12: 3.

[See prayer meeting editorial.]

"'Tis deeds must win the prize," unless they fall into a lawyer's hands.—L. de V. Matthewman.

The Home and Its Outlook



The Way, the Truth and the Life

BY L. M. MONTGOMERY

He is the Way. Through Him are all things good
And pure and lovely found. Our feet will tread
The paths of God's divine beatitude
If we by Him are led.
To noblest thoughts and aspirations high,
The calm, sweet strength of souls that watch and pray,
To light and peace and joy that cannot die
He is the Way.

He is the Truth. The world has doubt and sin
And to our seeking can no answer give,
But we who know Him hold our souls within
The grace by which we live.
In Him are all things that the hungry heart
Of human life can ask in age or youth;
Who walks with Him is from the world apart,
He is the Truth.

He is the Life—a life that knows not death
Or fear or darkness in this transient clay,
But has its birth where God illumineth
His own eternal day.
Life whose unmeasured deeps of love profound
Are never troubled by this dark world's strife,
Life whose surpassing bliss no thought can bound,
He is that Life.

He is their health in sickness, their strength in weakness, their ease in pain, their honor in reproach, their wealth in poverty, their friend in friendlessness, their habitation when harborless, their enlargement in bonds, the strength of their hearts and life of their life. O, He is a full Christ! and whatever excellencies are scattered among all the creatures, do meet all in Him, and much more.—*John Flavel.*

The Old Obedience

A Reply to Mrs. Margaret Deland on the New Obedience

BY MRS. A. D. T. WHITNEY

"The world moves." Yes; but which world, and what way? There are so many worlds of life; in which are we, and from which do we take our estimates? There are streams and currents in the movements of the time, as there are in air and ocean; all depends upon what current we get into as to what we may encounter or whether we may be carried.

Everybody isn't everywhere, although it seems so at every turn. In the shops, the whole community of women crowds the counters; in the cars, the entire population is apparently bound with us on our particular line; all the people are at the fair, or the theater, or going to the Harvard game; it is difficult to think of the millions elsewhere, differently interested and employed. We have to remember always that we see, and are a part of, only a part; that the whole is a great thing, and holds much beyond our ken.

Apply this in our outlook on society. All the girls are not swaggering on the streets; all the boys are not hanging about the pool rooms—whatever they are—I don't know precisely; they haven't all, even, got cigars in their mouths. The sort that convey such impressions are most in evidence; we must go into quiet houses, into busy students' rooms, into places where work is done, and arts and industries are learned, and innocent companionships are growing tranquilly into happy friendships, to find the girls and boys of a better and more hopeful monde.

It is not to be denied that a class has sprung up in late years that once could not have existed on the same plane. It is true that loudness and coarseness and smartness have come to be affected and tolerated in a way that would have shocked and exasperated our grandmothers, and speedily been put beyond their social pale. This is what "personal liberty" has developed, in a certain line. The question is, Shall this class increase, and become dominant? Is it already distinctive, in a perilous sense, of our youth of today? Are the boys and girls who make its demonstration really what they are getting to be called—the boys and girls "of the period"? Then the period must be to blame, and we had better find out how it has happened, what cause is at work, and try to put a full stop to it, which is the use of a period when enough has been set forth.

Is the change in the "standards of youth," or has it been in the standards set up in their sight and to their leading? Is all our society, is all our literature, is all the motive and struggle of the later time more or less responsible for this result in the generation rising in the midst of its atmosphere and influence? It seems as if it must be. A child does not come here to make a world; it comes into a world ready made, at least partially; perhaps at some critical point in the making. Ideals, standards, habits, aims, are in a certain shape already. The child finds them, and applies them as he understands them.

If to have a good time, to come into notice, to secure luxury, to be in a "swim," is the object and pursuit, the young instinct will translate these things into its own ignorant desire, and strive after them with its own immature experiment. Is it really more ignorant or immature than its example? The boy will smoke because his father and other men smoke, and he wants to be a man. The girl will dress and "swagger" undisguisedly because all around her she sees women making a motive of display and prominence and she does not yet comprehend the refinements of vanity, or the graceful covers to an ambition as cheap and vulgar as her own. The money scramble and the fashion scramble of the grown-up world reflects itself in the small gambler and the crude little forward flirt.

Whatever may be said about personal liberty and evolving one's own ideal, and the obsoleteness of authority, we do, all of us, take law and knowledge very much "at secondhand," else the world would not have gained in its long advance. It would be of no use for it to move if every new human being must break out a path for himself, make his own experiments and discoveries, suffer his own consequences,

and get wisdom just as he is perishing through his mistakes. We are bound to extend experience into influence. We are bound to live so that young lives may safely shape themselves after the law and spirit of our own. Law and spirit, not mere word and command.

Authority is not gone. It has changed its ground. It conditions with higher demand. It refers to something absolute. The world, as it moves, learns to compel that it be based, consistently, upon a vital law of right. It must first, itself, be obedient; loyal to the truest,

sweetest, noblest, in thought, feeling, conduct; making these evident. Forces of life and character replace external compulsion with the strong pressure of personality formed upon personality forming. Fathers and mothers have this to see to.

Authority must be "under authority," as was the Roman centurion; as are our army generals today, who command brigades and divisions through being themselves under command of our whole United States.

The old obedience is what we want; al-

legiance to something above ourselves: open loyalty to divine command. We must translate into our lives again the archaic word "duty"; the thing due to be done, not the thing waywardly chosen in a false individual freedom, manufacturing its own righteousness. We must "walk before God" in the "old ways," under the ever growing light—"the light of the living." The generation in advance must lead in this, if the following generation is to be subordinate to the best, and come of its own accord into the "glorious liberty" of God's children.



By Clara Dillingham Pierson, Author of *Among the Pond People*, *Among the Night People*, etc.

(Illustrated by J. W. Vawter)

Silvertip was sitting quietly upon the broad top rail of the fence one afternoon wishing that the sun would shine again. It had rained most of the time for three days and he did not like wet weather. He thought it was going to clear off, for the clouds had not sent any drops down since noon. He had stayed in the house so long that he was tired of it, and he was also watching a pair of Robins who had built a nest on one of the upstairs window ledges.

Silvertip had been here only a short time when he saw Mr. White Cat from another house walking over to a house across the street. Miss Tabby Cat lived there and he knew that Mr. Tiger Cat was around somewhere. Mr. White Cat looked very cross. He was one of those people who are good-natured only when the sun is shining and they have everything they want, and this, you know, is not the best sort of a person.

"Um-hum!" said Silvertip to himself. "I think there will be a fight before long. I will watch."

He stood up and stretched himself carefully and sat down the other way so as to see all that happened. Silvertip himself never fought. He spent a great deal of time in making believe fight, and usually entertained his Cat callers by glaring, spitting or even growling at them, but he never really clawed and bit. He did not care to have sore places all over him and he did not wish to get his ears chewed off.

"I can get what I want without fighting for it, so why should I fight?" said he.

He was a very good sort of Cat, and had never been really cross about anything except when the Little Boy came to live in the big house. Then he had been sulky for weeks and would not stay in the room with the Little Boy at all. He thought that if he made enough fuss

about it the Gentleman and the Lady would not let the Little Boy live there. When he found the Little Boy would stay anyway he stopped being cross. After a while he loved him too.

No, Silvertip would not fight. But he very much liked to watch other Cats fight. Now he saw Miss Tabby sit quietly by the house across the street and right in front of the hole under the porch. She had her legs tucked beneath her, and her tail neatly folded around them. She looked as though she had found a small spot which was dry, and wanted to get all of herself on that.

Just inside the open doorway of the barn sat Mr. Tiger Cat. He also had his legs tucked in and his tail folded around him. Mr. White Cat walked straight up to him and stood stiff-legged. Mr. Tiger Cat, who had just eaten a hearty meal and wanted an after-dinner nap, half opened his eyes and looked at him. Then he closed them again.

This made Mr. White Cat more ill-natured still. He did not like to have people look at him and then shut their eyes. He began to switch his tail and stand his hair on end. He decided to make the other Cat fight anyway. He cared all the more about it because Miss Tabby was watching him. He had not noticed Silvertip. "Er-oo!" said he, drawing back his head and lowering his tail stiffly. "Did you say it was going to rain?"

"I hardly think it will," answered Mr. Tiger Cat, pleasantly.

"You don't think it will, hey?" asked Mr. White Cat. "Well, I say it will pour!"

Mr. Tiger Cat slid his thin eyelids over his eyes.

"Did you hear me?" asked Mr. White Cat, still standing in the same way.

"Certainly," answered the other.

"Well, what do you say to that?" asked the White Cat, and now he began to stand straighter and hold his tail out behind.

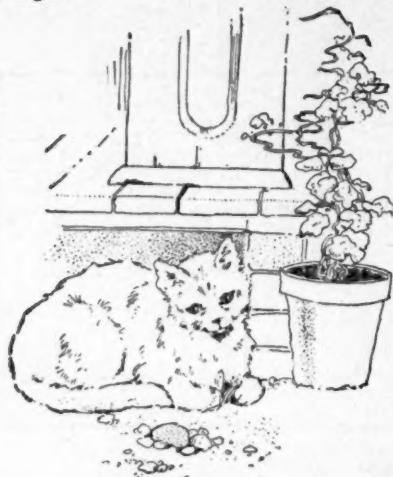
"I am willing it should pour," said Mr. Tiger Cat, beginning to uncover his eyes slowly.

"Oo-oo! You are?" growled Mr. White



Cat. "You are, are you? Well, I am not!"

There was no answer. You see Mr. Tiger Cat did not want to fight. He did not need to just then, and he never fought for the fun of it when his stomach was so full. He supposed he would have to in the end, for he knew that when a fellow has really made up his mind to it, and is picking a quarrel, it has to end in that way. At least it has to end in that way when one is a Cat. If one is bigger and better, there are other ways of ending it.



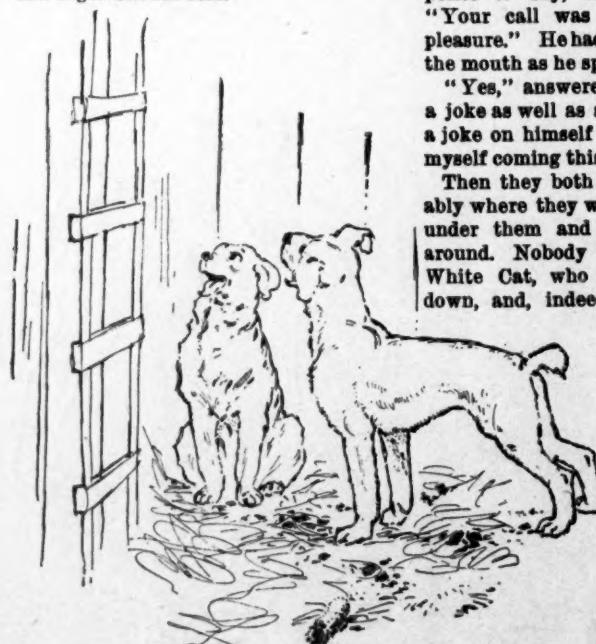
Mr. Tiger Cat knew all this, and yet he waited. "The longer I wait," he thought, "the more I shall feel like it. My stomach will not be so full and I can fight better. He needn't think he can come around and pick a quarrel and chew my ears when Miss Tabby is looking on. No, indeed!"

You see Mr. Tiger Cat was also fond of Miss Tabby.

"Er-roo!" said Mr. White Cat, straightening his legs until he stood very tall indeed. "Er-roo!"

He had made himself so angry now that he could not talk in words at all. Mr. Tiger Cat sat still.

"Er-row!" said Mr. White Cat, speaking way down his throat. "Er-row!" Mr. Tiger Cat sat still.



Silvertip became so excited that he could not stay longer on the fence. He dearly loved to see a good fight, you know, so he jumped quietly down without looking away from the barn door, and began walking softly toward it. He knew that when a Cat got to saying "Er row!" down in his throat, something was going to happen very soon. Silvertip did not know, however, exactly what it would be, because he did not see a couple of big dogs trotting down the street toward him.

He crept nearer and nearer to the barn, hardly looking where he stepped for fear of missing some of the fun. His pretty white paws got wet and dirty, but that did not matter now. Paws could be licked clean at any time. Fights must be watched while they may be found.

"Ra-ow!" said Mr. White Cat, giving a forward jump.

"Pht!" answered Mr.

Tiger Cat, standing stiffly on his hind feet and letting his front ones hang straight down. He was wide-awake now, and ready to teach Mr. White Cat a lesson in politeness.

"Bow-wow!" said the Dogs just behind Silvertip. He might have run up a tree near by, but he had a bright idea.

"I'll do it!" he exclaimed. "The Little Boy says it is wicked to fight anyway." Then he ran straight in through that open door and jumped to a high shelf in the barn. He saw Miss Tabby turn a summersault backward and crawl under the porch.

Mr. Tiger Cat took a long jump to the sill of a high window. Mr. White Cat did not seem to care at all whether it was going to pour or not. He sprang to the top round of a ladder. The Dogs frisked below, wagging their tails and talking to each other about the Cats.

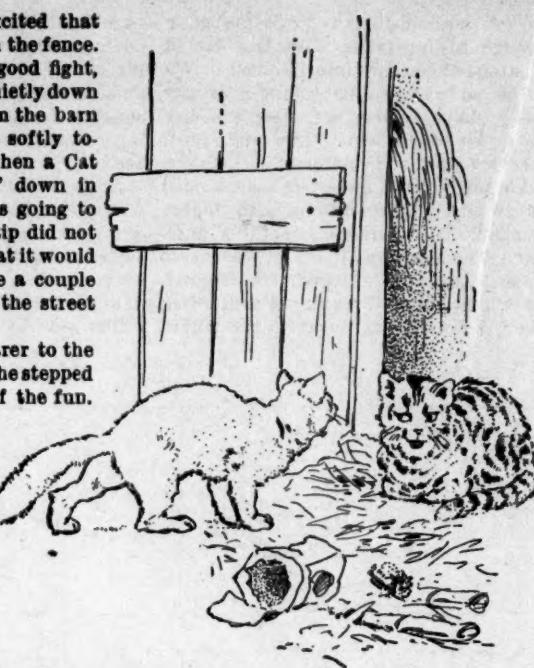
Mr. Tiger Cat, who was very well-bred and could always think of something polite to say, remarked to Silvertip, "Your call was quite an unexpected pleasure." He had a smiling look around the mouth as he spoke.

"Yes," answered Silvertip, who liked a joke as well as anybody, unless it were a joke on himself alone. "Yes, I found myself coming this way, and just ran in."

Then they both settled down comfortably where they were, tucking their feet under them and wrapping their tails around. Nobody said anything to the White Cat, who had no chance to sit down, and, indeed, could hardly keep from falling off the ladder.

The Dogs frisked and tumbled in the barn for a while and hung around the foot of the ladder. They knew they could not get either of the others, but they had a happy hope that Mr. White Cat might fall.

When at last the Dogs had gone, and



Mr. White Cat had also sneaked away. Mr. Tiger Cat said, "Fighting is very wrong."

"Yes," replied Silvertip, "very wrong indeed. But," he added, "I'll make believe fight anybody."

So he jumped stiffly down and Mr. Tiger Cat jumped stiffly down, and they glared and growled at each other all afternoon and never bit or even unsheathed a claw. They had a most delightful time, and Miss Tabby came out from under the porch and smiled on them both. She loved Cats who acted brave.

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Extremes

A little boy once played so loud
That the Thunder, up in a thunder-cloud,
Said, "Since I can't be heard, why, then
I'll never, never thunder again!"

And a little girl once kept so still
That she heard a fly on the window sill
Whisper and say to a lady bird,
"She's the stillest child I ever heard!"

—James Whitcomb Riley.

Plant Berries for the Birds

Last autumn, when a New York family was seated around the breakfast table, a young wood thrush flew into the dining-room through the open window. It was a straggler from a flock on its way South. Weary, hungry and faint with travel, it alighted on the frame of a picture, which, by a strange and beautiful coincidence, was one of Audubon's old prints. Some branches of bright alder berries happily stood in a vase on the mantel below. Fear was instantly forgotten in the joy of feasting. After a hearty meal of the familiar fruit, and deep draughts of water from a cup placed near the berries, the thrush departed as it came, but refreshed for its travels. If this denizen of the woods could forget its natural shyness under such unnatural conditions, how much more readily will invitations to feast be accepted *al fresco!* —From Blanchan's *How to Attract Birds*.

The Literature of the Day

Professor Fiske's Last Essays

These two substantial and handsome volumes * include the lectures with which Mr. Fiske was wont to delight and instruct his audiences East and West. They are wonderfully vivid and interesting even without the spoken voice, and will stand as a record of the large service the author rendered in the education of Americans. This service was of incalculable value in diffusing a well-proportioned sense of the value of their own history among the citizens of a too careless nation.

The first volume is historical and biographical, containing material which was intended to be embodied in a history of the American people. Its approach is always that of a sympathetic sketch of some forthcoming character. Governor Hutchinson leads up to a study of the loyalists of the Revolution; Charles Lee to the history of the army and its fortunes; Hamilton, Jefferson, Madison, Jackson and Webster to studies of the life and movement of the times in which they were active factors in the nation's work. We lay down the volume with a strong sense of regret that a history planned on these lines and carried out with this interest and knowledge could not have been carried to its completion.

The second volume is more scattered in its interests, though American history plays a leading part with studies of the fall of New France, of the influence of the author's native state, Connecticut, on the Federal Constitution and of the deeper significance of the Boston Tea Party. The remaining essays fall into the lines of Mr. Fiske's other special interests, being studies and reminiscences of the leaders of the current scientific philosophy, with one essay on a theme of popular mythology.

These essays are a real addition to the literature which every good American should read. Nor is the prescription a disagreeable one. The art of imparting instruction of the best sort agreeably and yet powerfully was carried to a high degree by the author, and his work is in the best sense entertaining as well as authoritative. A lifelike portrait in color introduces the work.

MISSIONS

Old Time Student Volunteers, by H. Clay Trumbull. pp. 281. F. H. Revell Co. \$1.00 net. The sub-title expresses its purpose exactly. In a series of brief chapters the author gives us his *Memories of Missionaries*. All the thirty-five named were in the field fifty years ago, and it gives the reader a strong sense of the brief duration of the foreign work to realize that a man still in his full working strength can have met the pioneers like Adoniram Judson and Daniel Poor and Hiram Bingham. The book is readable throughout and contains much matter of high personal interest. Its concluding chapters are more general in character, one of them recording the remarkable careers of the sons of missionaries. A valuable addition to our missionary libraries.

Chinese Heroes, by Isaac T. Headland. pp. 248. Eaton & Mains. \$1.00 net. Mr. Headland's books on Chinese child life are well known. He has accomplished a good

work in delightful literary form in this book of sketches of a few of the native martyrs of the Boxer outbreak. His keen sense of humor and thorough knowledge of Chinese life serve him in good stead. It is a book for missionary libraries, Sunday school libraries and general reading; clean cut, devout, entertaining and of the highest interest to Christians.

Opportunities in the Path of the Great Physician, by Valeria Fullerton Penrose. pp. 277. Westminster Press. \$1.00 net.

The story of medical missions is told in a manner to enlist the sympathy of every reader. The need for more hospitals and missionaries is strongly emphasized and the horrors of native medical practice are exposed. A chapter is devoted to each country, giving an account of its first medical missionaries, mentioning those who have followed and their equipment and ending with a summary of the work of the missionary societies of all denominations. The book is well indexed and has good maps.

VERSE

The Dancers, by Edith M. Thomas. pp. 93. Richard G. Badger. \$1.50.

From Miss Thomas the reader is always sure of beauty of expression and depth of thought. The opening poems are versions of old legends, quite unacknowledged and well worth lingering over as Miss Thomas embodies them. The rest of the book takes up more general themes, treated with much poetic charm and insight.

Kulóskap the Master, by Hon. Chas. G. Leland, F. R. S. L., and John D. Prince, Ph. D. pp. 370. Funk & Wagnalls. \$2.00 net.

The authors have gathered the mythic tales of the Algonquin tribes in Maine and the Maritime Provinces, rendering the most interesting of them in rhythmic English. Kulóskap is the nature divinity whose *epoch* is still in the stage of disconnected tales, which, Mr. Leland tells us, might easily be woven into a connected epic. The sense of the legendary New England which is here brought to notice, with its local associations for many well-known places, is a distinct addition to our national consciousness. The renderings are well done and often full of humor and pathos. The book will afford not only an opportunity of curious information, but also an enrichment of our literature and history.

The Poetical Works of John Keats, edited with introduction and memoir by Walter S. Scott. pp. 632. Macmillan Co. \$1.75.

The Hampstead edition, with a portrait in photogravure. Mr. George Sampson has revised Mr. Scott's biographical and critical introduction and included the latest additions to our knowledge about the poet. With its handsome print and good editing it is an admirable edition for the library.

Whimlets, by S. Scott Stimson. Pictured by Clare V. Dwiggin. pp. 100. H. T. Cones & Co. 80 cents net.

Witty quatrains and clever pictures in a satirical vein. It is not often that poet and artist so exactly complement and re-enforce each other. There is opportunity for almost as many laughs as there are pages in this pretty little book—especially if taken in congenial companionship.

Sisters of Reparatrix, by Lucia Gray Swett. pp. 45. Lee & Shepard.

The title poem, founded upon a true story of a prima donna who became a nun and attracted many worshipers to the chapel of her convent until she was forbidden to sing, is perhaps most attractive in this book of poems. It is the human interest which holds the author's thought. She sings of old days in New England, of the boys at Phillips Exeter, of the old-fashioned girl—the girl of other days. And it is pleasant singing.

HISTORY

The Papal Monarchy, by Wm. Barry, D. D. pp. 435. G. P. Putnam's Sons. \$1.38 net.

Belongs to the Story of the Nations series. Dr. Barry is an English Roman Catholic. He writes of the popes as secular rulers and heads of a miniature state which was influential and, it must be added, troublesome out of all proportion to its size. He follows the

clew through the tangled maze of middle age history and has made an interesting and valuable compend of a significant history.

Fermentum Farina, or The Leaven of the Life, by Rev. J. Sanders Reed, D. D. pp. 49. Hungerford-Holbrook Co., Watertown, N. Y. 25 cents.

A table of dates arranged under captions describing the different aspects of human progress. Suggestive of the progress of Christianity and of the social movement of the ages and useful for reference.

Where American Independence Began, by Daniel Munro Wilson. pp. 280. Houghton Mifflin & Co. \$2.00 net.

Some people may be surprised to find this a history of the town of Quincy, Mass., but after reading of all the patriotic and famous men and women who called that place their home, they will never again be in doubt as to what was really the birthplace of American independence. Beginning with an account of two of its early and lawless inhabitants, the author takes up one strong Quincy character after another, giving us interesting biographies and showing their influence on the world at large. The book is enriched by numerous excellent photographs.

FICTION

A Week in a French Country House, by Adelaide Sartoris. pp. 221. Macmillan Co. \$1.50 net.

Adelaide Sartoris was Adelaide Kemble, sister of Fanny Kemble, and until her marriage a famous singer. These sketches of French country life were prepared for the *Cornhill Magazine* and first published twenty-five years ago. The characters are drawn with great spirit and stand out vividly. The engaging personality of the author speaks through the book. There is an interesting portrait, and two pictures by the late Lord Leighton.

A Song of a Single Note, by Amelia E. Barr. pp. 330. Dodd, Mead & Co. \$1.50.

Here love walks triumphant in the midst of the devastation of war. A picture is given, incidentally to the plot, of the condition of New York city during the occupancy of the British. The lack of fuel in the great mansions, the constant suspicion of neighbors and the occasional hints of the plans of Washington and his ragged army of patriots give fascinating glimpses of America's most critical period. The story is smooth, flowing gracefully along to a happy ending.

Penruddock of the White Lambs, by Samuel H. Church. pp. 329. F. A. Stokes Co. \$1.50. A historical romance of the ambitious kind in which a large number of the famous men of an age are made to appear. The author's knowledge of history is much greater than his sense of artistic proportion. A genuine sense of humor would have erased as wildly improbable or impossibly stilted many pages of the book.

The Tenth Commandment, by Marguerite L. Gwendolyn. pp. 350. Lee & Shepard.

A thoroughly disagreeable story without a single admirable character except the children, who figure prominently. The Bohemian life of artists, painters and musicians in New York and London is, we presume, fairly well presented and pathetic episodes are pictured with a skill and vividness that reveal possibilities of literary success on the part of the

* Essays Historical and Literary, by John Fiske. 2 vols. pp. 422, 316. Macmillan Co. \$4.00 net.

author if she would only devote her gifts to worthier ends. A heartless mother, an un-

happy wife, and a weak clergyman are the central characters.

Book Chat

Dr. N. D. Hillis says that no book he has read for many years has so moved him as Helen Keller's autobiography.

Darrell o' the Blessed Isles is the title of Irving Bacheller's promised novel. He is also to bring out a book of poems, we understand.

"Alas for the profits of authorship!" says *The New York Tribune*. Bret Harte's estate is valued at just \$1,800. He died intestate at sixty-two.

The able and sympathetic character sketch of Mrs. Alice Freeman Palmer which appears in the current *Review of Reviews* is contributed by a member of our staff, Mr. George Perry Morris.

A new edition in twenty-five volumes of the Expositor's Bible will be brought out at once by A. C. Armstrong & Son. The Pilgrim Press has arranged for the exclusive control in the Congregational body.

We regret that when we reviewed Professor Morse's *Glimpses of China and Chinese Homes* it was credited by mistake to the Macmillan Co. Messrs. Little, Brown & Co. are the publishers of this interesting book.

Miss Alice Caldwell Hegan, the author of *Lovey Mary* and *Mrs. Wiggs of the Cabbage Patch*, was married in December to Mr. Cale Young Rice. Her new book, *Lovey Mary*, will be issued under the name of Alice Hegan Rice.

Howard Pyle, best known by his artistic illustrations, has recently written for the Harpers a novel dealing with the second coming of Christ. It is said that Mr. Pyle treats the subject from a purely artistic and literary standpoint.

William Morris's "Red House" at Bexley contains wall paintings by Burne-Jones, as well as beautiful stained-glass windows and furniture designed and executed under Morris's supervision. Yet it was sold recently for only \$14,250.

The last work done by the late Julian Ralph was a number of articles on American subjects for *Harper's Magazine*. They will be published this year, the first appearing in the March issue under the title of *The American Tyrol*. Others describe a trip with a New England tin peddler and a visit to the remote "cabin" Kentuckians.

Mark Twain is advertising in *Harper's Weekly* for a copy of Mrs. Mary Baker G. Eddy's book, entitled *Miscellaneous Writings*. He says her publishing agents refuse to sell it to him. Evidently the Christian Scientists don't care for any more of his attacks upon the faith, but his third paper in the series appears in the February *North American Review*.

Most interesting among Houghton & Mifflin's announcements are the long-promised biography of Channing by John W. Chadwick, to be out in February; a new novel, entitled *The Mannerings*, by Alice Brown, author of *Meadow Grass*, and a story by C. Hanford Henderson. We have hitherto known Dr. Henderson as educationalist and philosopher, but we know that he has humor, a genial interest in human nature, as well as an original philosophy of life, and these qualities will doubtless be given full play in the new story, to be called *John Percyfield: the Anatomy of Cheerfulness*.

The Macmillan Co. promises us during the spring new novels by James Lane Allen, Winston Churchill, Charles Major, William Stearns Davis and Nancy Huston Banks. Admirers of Stephen Phillips are looking forward to his new play, *David and Bath-*

sheba. Other interesting items in Macmillan's spring announcement are the new volumes in the English Men of Letters series. We note that G. K. Chesterton, the brilliant young essayist, will contribute the life of Browning. The Lowell biography is to be by Henry van Dyke, Emerson by George E. Woodberry and Benjamin Franklin by Owen Wister.

The two numbers of *The Booklover's Magazine* before us as we write show that the new periodical is to be an all-round magazine, and not, as one might naturally suppose, devoted exclusively to literary affairs. Its most noticeable features are its signed editorials, a lavish use of illustration, much of it in color, and a general air of up-to-date-ness. The strong point of the February number is its extended study of Ralph Waldo Emerson, abundantly illustrated and made up of articles contributed by his son, Edward W. Emerson, Julian Hawthorne and others. The editors are evidently feeling their way as yet, and various modifications in the second number suggest that their plans are still plastic.

The February number of *The Literary World* is the first since it passed from the ownership of Messrs. E. H. Himes & Co. into the hands of L. C. Page & Co. and Mr. Bliss Carman became its editor. It comes to us as an old friend, with form and typography unchanged. Mr. Carman contributes a signed literary article and poem, and several reviews bear the initials B. C. An interesting feature is the correspondence giving news from New York, Boston, Philadelphia and London. Future plans of the publishers are not yet matured, but they announce that their aim will be "to maintain the excellent reputation for fairness, thoroughness and dignity which *The Literary World* has always enjoyed, at the same time to improve and strengthen it."

A copy of the New England Primer in the original edition and in good condition is one of the valuable books in the modern market. We noted the recent sale of one which the owner was fortunate enough to buy at the auction sale of household effects in an Ohio farmhouse and the note has brought us a flood of letters of inquiry. If any one has a similar copy of the original edition in perfect condition there will be little difficulty in finding a market for it. There were many editions which grow successively less valuable and the book has more than once been reprinted in facsimile, the copies selling, we believe, for about ten cents. If any one has this facsimile edition it had better be kept in the family library. In the rare case of the survival of a copy in the original edition we congratulate the owner on the interest of his inheritance.

Mr. Richard Henry Stoddard has gladdened the members of the Authors' Club by the gift of his unique and valuable collection of autograph books and letters. Among the special treasures is a copy of Henri Cornelius Agrippa of the Vanitie and Uncertainty of Arts and Sciences. Mr. Stoddard believes that this is Shakespeare's own copy, and points for proof to the nearly obliterated signature on the title-page, which closely resembles the signature to the Second Folio. Another interesting book is John Keats's copy of Aleman's *Guzman de Alfarache*, with annotations in Keats's own hand, and a pencil caricature, doubtless of his friend Hayden. Stoddard's sonnet, To the Immortal Memory of Keats, appears on the fly-leaf. There are also letters from Dickens, Carlyle, Browning, Hawthorne, Eugene Field and others, besides various original manuscripts.

Recent Additions to the Congregational Library

- Agnosticism, by Robert Flint.
- America and the Great Epochs of History, by William J. Mann.
- Asiatic Russia (2 vols.), by George F. Wright.
- A Book of Meditations, by Edward H. Griggs.
- The Education of Christ, by William M. Ramsay.
- Excavations in Palestine, by Bliss and Macalister.
- New England and Its Neighbors, by Clifton Johnson.
- Religions of Ancient Egypt and Babylonia, by A. H. Sayce.
- St. Augustine, by Joseph McCabe.
- Social Life in the Early Republic, by Anne H. Wharton.
- Social New York Under the Georges, by Esther Singleton.
- The Spiritual Sense of Dante's *Divina Commedia*, by William T. Harris.
- Three Years' War, by C. R. DeWet.
- Tebtunis Papry, Part 1, by Grenfell, Hunt and Snydey.
- Waldo Genealogy (2 vols.), by Waldo Lincoln.
- Waterville, Maine, by E. C. Whittemore.
- Where American Independence Began, by D. M. Wilson.
- (Also a framed photograph of Hon. Rufus S. Frost, presented by R. F. Greeley.)

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The Campaign of Testimony*

VIII. The Fundamental Characteristic of the Witness

BY PROF. EDWARD I. BOSWORTH

The Corinthian church in a letter to Paul had apparently expressed great satisfaction in the extent and variety of its so-called "gifts." Strangely enough, there had been some rivalry among the possessors of these various gifts. One comparatively unimportant gift had been greatly overrated and cultivated to excess, namely, the "gift of tongues." This gift, according to the description of it given in 1 Cor. 14, seems to have resembled the experience, still prevalent in some parts of the Christian church, called "having the power." Paul speaks appreciatively of all these gifts and encourages the members of the church to desire the more essential ones, but proceeds to show them something that is better than all these special "gifts," without which no gift has the slightest value, and which is attainable by every disciple, no matter how "ungifted" he may be [1 Cor. 12: 26-31]. This that is so superior to all gifts is a "way" of living called *love*. It is the ex-Pharisee, Rabbi Saul, to whom punctiliousness in the externalities of conduct had been everything, who exalts this state of heart in language whose simplicity and power no other except his Master has approached.

1. *Worthlessness of all spiritual gifts without love* [1 Cor. 13: 1-3]. The substance of the thought will be best brought out by a paraphrase. [v. 1] "If I were to have the gift of tongues you so admire, and were to exercise it, not simply as a man, but with all the emotional power of an angel, and had not the humane, loving heart, I should accomplish no greater moral result by the exercise of my gift than if I were to clap brass cymbals in the faces of men." [v. 2] Even though I had the gift of prophecy and were able to speak forth God's message to man, or had insight into the hidden truths of God's mind, or skill in interpreting the Scriptures, or special power in prayer, if I did not really love people, I should be a moral zero." (The "faith" alluded to here is evidently some special gift in prayer not possessed by all [cf. 1 Cor. 12: 9], and not to be confounded with the faith which is essential to salvation and abides forever.) [v. 3] "If I were to feed away all my property to the poor, or give my body to be burned as a loyal adherent of orthodoxy, I should gain no advantage if I had not a loving heart."

2. *Love characterized* [vs. 4-7]. [v. 4] "Love endures ill treatment without being easily angered: it does not simply inactively let the offender alone; it is positively 'kind' to him. It does not 'envy,' that is, it is not made uncomfortable by the greater possessions, superior ability and success of another; it is not sorry that these are not its own instead of another's. On the other hand, the possessor of these advantages, if he have love, does not 'vaunt himself,' or brag of the fact that they are his instead of another's; neither, if he be too cultured to brag, is he 'puffed up' with a quiet sense of satisfaction in being superior to another. It is an unpleasant thought to

him that there are others who have less property, ability, success or piety than he has. [v. 5] He does not delight in doing 'unseemly,' eccentric things [e.g., cf. 1 Cor. 11: 2-16]. He is not chiefly interested in 'seeking his own' rights, but looks out for the interests of others. He has not an irritable, touchy spirit that is easily 'provoked.' He does not 'take account of evil,' remembering every injury received and sullenly holding a grudge. [v. 6] He does not delight in seeing wrong done to another person, but delights in every concrete triumph of righteousness and truth in the conduct of another. [v. 7] He 'bears' all injuries with self-control; is quick to 'believe all things' good of others; he 'hopes' good things of others—does not say, when he hears that some one has gone wrong, 'Well, it is what I always expected!' He 'endures' opposition without being broken down by it."

3. *Spiritual "gifts" temporary, but love eternal* [vs. 8-13]. [v. 8] "Spiritual gifts are temporary and incident to an undeveloped state of society. The time will come when all men will be so enlightened that there will be no need of the prophet's special message. The ecstatic state of him who speaks with tongues will cease. 'Knowledge,' or peculiar skill in interpreting the Scriptures, will no longer be the special gift of any class. These gifts will all become antiquated, but *love will never be out of date*. [vs. 9, 10] Our present knowledge and views of God's truth are very incomplete and fragmentary, so that there is need that we supplement each other's deficiencies; but when the church shall have outgrown this period of imperfection and incompleteness there will be no longer need of these gifts. [v. 11] They are characteristic of the church's childhood and will one day be outgrown and discarded. [v. 12] The views of the truth that we now have, in which many things seem insoluble riddles, when compared with the views we shall one day have are like the distorted image that one gets of another in a tarnished mirror compared with a face to face view. In the age of the coming kingdom we shall know truth and God with the clearness

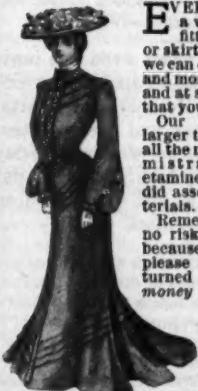
of perception with which he now knows us. [v. 13] Faith, hope and love, unlike spiritual gifts, will never be outgrown. There will never be a time when we shall not have obedient faith in God and loving, trustful faith in each other; never a time in the endless ages when there will not be something better yet ahead, something still to hope for; never a time when a man will not be able to exercise the highest faculty of his being—unselfish love. Love is the greatest of these gifts because in it the others culminate. Faith reaches its fullest expression in the life of love, and hope has for its highest object simply some new manifestation of love." These are the three essential characteristics of the ultimate civilization. Believing, hoping, loving men, under the direction and discipline of Jesus Christ, will carry the developing civilization of his kingdom out into the endless ages.

When Luther, in his immense, manly way, swept off by a stroke of his hand the very notion of a debit and credit account kept with individuals with the Almighty, he stretched the soul's imagination and saved theology from puerility.

—Professor James.

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Closet and Altar

VICTORY OVER DEATH

When this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall come to pass the saying that is written, Death is swallowed up in victory.

A living hope, living in death itself. The world dares say no more for its device than, While I breathe I hope; but the children of God can add by virtue of this living hope, While I die I hope. Death, which cuts the sinews of all other hopes and turns men out of all other inheritances, alone fulfills this hope and ends it in fruition; as a messenger sent to bring the children of God home to the possession of their inheritance.—*Robert Leighton.*

Death is simply more of Christ.—*J. Ritchie Smith.*

Heaven is not far, though far the sky
Overarching earth and main;
It takes not long to live and die,
Die, revive and live again.

—*C. Rossetti.*

Think her not absent who is in such a friend's house. Is she lost to you who is found to Christ? Follow her, but envy her not; for indeed it is self-love in us that maketh us mourn for them that die in the Lord.—*Samuel Rutherford.*

Take care of your life; the Lord will take care of your death.—*Whitefield.*

There are times when even the most patient of us feel rather glad that we do not live forever. Respect our mortal tabernacle as we may and treat it tenderly, as we ought to do, we may one day be not so very sorry to lay it down, not only with all its sins, but with its often infirmities.—*Dinah Mulock Craik.*

Lord, if there be, as wise men spake,
No death, but only fear of death,
And when Thy temple seems to shake
'Tis but the shaking of our breath,—

Whether by day or night we see
Clouds where Thy winds have driven none,
Let unto us as unto Thee
The darkness and the light be one.

—*Robert Underwood Johnson.*

There is no rational principle by which a man can die contented, but a trust in the mercy of God through the merits of Jesus Christ.—*Samuel Johnson.*

Show us Thy glory, O God, and the power and majesty of Thine eternal years, that we may cease to think with such idolatry of life on earth. Show us Thy love in Jesus Christ, our Lord, that we may trust Thee perfectly and be content to go where Thou shalt choose. Give us clear vision of our risen Lord to save us from all slavish fear of dying. When our flesh is weak, O make our spirits strong. When we are loath to give up earthly hopes, help us to fix our affections on things above. And may our joyful assurance of the hidden things of the eternal life bear witness that our life is hid with Christ in God. And all the praise be Thine, our Heavenly Father, for earth's opportunities and the joy and service of the risen life. Amen.

The Daily Portion

THE HANDBOOK BIBLE READINGS

BY ISAAC OGDEN RANKIN

Feb. 8, Sunday. *Ideal Marriage.*—Matt. 5: 27-32.

Instead of studying this to find a limit of license, look at it to discover an ideal. There is no sentimentality; there is no laxity. Jesus brings us back to the pure heart, just as he did to the loving one. We may take it, if we will, as a warning against hasty or uncongenial marriages; but we may not take it as a justification for Dakota divorces. Here, too, we Christians must excel what others hold for righteousness.

Feb. 9. *The Law of Speech.*—Matt. 5: 33-37.

That was an age which confirmed everything by oaths because it had lost confidence in the honesty of men. Swearing for confirmation is a witness that our bare word is good for nothing—a mere cipher to which the digit of an oath must be prefixed to give it worth. How different is Christ's ideal for man. Is it possible to imagine citizens of the New Jerusalem swearing that what they say is true, "By the River of Life," or "By the throne of God?"

Feb. 10. *Loving Enemies.*—Matt. 5: 38-47.

The impossibility of this makes its power for testimony. Loving enemies is a conspicuous thing, it challenges attention as a sort of moral miracle. It is wholly opposite to mere indifference, positive, not negative. He who really loves could hate. The secret of it is that God loves the man you dislike. When you can fully master that thought, you will find hatred difficult.

Feb. 11. *The Law of Simplicity.*—Matt. 5: 48; 6: 1-4.

This follows after the ideal of perfection in the imitation of God. Christian service is not a dress parade of vanity. Our motive excludes self-praise. Notice the tense of the verb. "They have received their reward;" they have nothing more to hope for. Those who are not thinking of rewards are the very ones for whom God provides them. Losing their life they gain it.

Feb. 12. *The Model Prayer.*—Matt. 6: 5-15.

The disciples asked for this, Luke tells us, when they found him praying. His enjoyment awakened their desire. The form of it is repeated here, as so many of his sayings were, in slightly varying form. Note how Jesus honored trust for daily bread, putting it between God's glory and the forgiveness of sins. It belongs with the large thoughts of reverence which inspire the petitions which we are to ask for without conditions. Forgiveness of sins is conditioned. It implies an attitude of will. Not even Fatherhood can forgive the unforgiving. Note that it is paraded and not social prayer which Christ condemns. He promises to be present when two or three meet together in his name. This is the prayer of petition; the command of intercession is, "Pray ye the Lord of the harvest, that he send laborers into his harvest." Immediately, when they had made that prayer their own, Jesus sent them.

Feb. 13. *True Fasting.*—Matt. 6: 16-18.

Fasting cheerfully—does that apply only to abstinence from food? or also from desirable and harmless things, from pleasure and from the luxury of grief, in the interest of efficient service? Both in giving and in giving up, the Lord loveth a cheerful giver.

Feb. 14. *Use of Property.*—Matt. 6: 19-24.

It will not seem strange that Jesus warns disciples against mammon worship if you have studied the history of the church or felt in your own experience how difficult it is to make a living and not put too high a value upon wealth. The love of money puts out the eyes of the spirit of man. Like a sufferer with the jaundice, it is only earth he sees, and earth all yellow with the hateful selfishness of gold.

The Tampa Church Trouble

In *The Congregationalist* of Dec. 27 is a long article under the above caption. In justice to the Florida State Association and its committee, it should have brief answer. The association committee desire to reply as follows:

1. The introductory paragraph—for which, by the way, in justice to the ten men whose names are appended to the article, it should be especially noted that they are not responsible and which they could not have approved—speaks twice of "the churches of the Florida Association named by Rev. S. F. Gale." This is in accord with the persistent attempt of Mr. Sprague and his church to make it appear that Mr. Gale, and he alone, is responsible for the action of the State Association in disfellowshipping Mr. Sprague. Mr. Gale, by virtue of his office as registrar of the State Association, which office he has since resigned, was for a time a member of the committee which named five churches for the proposed council. It is due to Mr. Gale, as well as to the other members of the committee, to state that it was in no sense a one-man committee.

2. The article apparently would convey the impression that "the only deviation" of the Tampa church from the recommendations of Hampden Association was insignificant and technical. There were several deviations, and they were important and fundamental. For example, Hampden recommended a "mutual council," in the calling of which they expected the Florida Association and the Tampa church to join.

But the association committee was not permitted to have any part in drafting the letter missive, not even to sign it, and did not know whom the Tampa church was going to invite. In fact the committee was not recognized as such. Further, the letters sent to the five churches we named were held at Tampa several days after they were voted and dated. We believe they were so held in order to prevent the association committee as long as possible from knowing the contents of the letter. Until we learned the contents of the letter we fully expected to attend the council if called. After getting copies of the letter the members of the committee, when they came together, found themselves in perfect agreement, without any discussion, as to the advice we should give our churches.

3. The introduction to the article mentions the fact that "the pastor and delegate from Beverly, Mass., made the long journey, only to learn at the end" that the council had failed. That was unfortunate, but as Dr. Byington and his delegate must have started on their "long journey" several hours before any of the churches we had named had received their letters missive, we consider ourselves absolved from responsibility for the fruitless trip.

4. Another line is, "However, they, with pastors and delegates of self-supporting (?) churches of Florida, met at the appointed time." Of the three Florida churches represented in that meeting, one is receiving \$300 per annum from the C. H. M. S., the second largest amount granted to any Florida church. Another is "self-supporting" because when its membership became so depleted that, including the pastor's family, there were only nine resident members, the home missionary committee no longer felt warranted in recommending aid. It has not held regular Sunday services the past year.

5. Of the ten gentlemen signing the deliverance which presumes so completely to exonerate Mr. Sprague, not one has heard the story of the aggrieved members of the Tampa church from their own lips. It is significant that, outside of the Tampa church, we can learn of no Christian man who has heard that story from those people who is upholding him—not one.

E. L. RICHARDSON, Moderator.
MASON NOBLE, Scribe.
E. W. BUTLER, Registrar.
Committee of State Association.

Lake Helen, Fla., Dec. 31, 1902.

An Earlier Vested Choir

In a recent article Shawmut Church, Boston, was said to have the first vested choir in our Congregational churches; but the First Trinitarian Church of Lowell, Mass., has a choir of 100 voices under the care of Mrs. George F. Kennett, which was neatly vested last October at the tenth anniversary of Mr. Kennett's installation.

Who first invented work, and bound the free
And holiday-rejoicing spirit down

To that dry drudgery at the desk's dead wood?
—Charles Lamb.

Connecticut

Consulting State Editors: Rev. Messrs. J. W. Cooper, D. D., New Britain; J. S. Ives, Hartford; J. C. Goddard, Salisbury; W. J. Mutch, New Haven; L. W. Hicks, Hartford; T. C. Richards, West Torrington

From the City of Elms

United Church, located on the central green, prospers and provides against future stringency by completing an endowment fund of \$20,000. The men's club has secured an average attendance of 500 at the Sunday evening service; but this is due largely to the high grade of imported speakers which have been employed.

For the rapidly growing Sunday school of Dwight Place Church new and larger quarters are soon to be provided. Davenport is developing a new home department of the Sunday school and has an interesting Men's League meeting on week nights, which fraternizes somewhat with a similar body in the neighboring Episcopal church.

At Pilgrim, the names of baptized children, by a new rule, are kept in a separate roll, and they attain full membership at their first communion. Large congregations of working men and their families attend the evening services, which are usually illustrated with the lantern. About 200 parishioners crowded into Howard Avenue's parsonage last week on a wedding anniversary, and left \$60 in gold. West Haven again enjoys the regular ministrations of Rev. N. J. Squires, long laid aside with illness.

The midwinter meeting of the Congregational Club at Grand Avenue Church was addressed by Dr. A. J. Lyman on The Type of Coming Congregationalism. Special musical features were added.

An experiment tried in January was a union meeting of the two ministerial associations in the new Y. M. C. A. building, with lunch together. This building promises to be a convenient gathering place for representatives of many religious interests.

W. J. M.

The Hartford Ten-Mile Circuit

By a unanimous vote of the First Ecclesiastical Society of Hartford, taken Jan. 23, this organization, more than 230 years old, transferred to First Church all its property and ceased to be. It has made an honorable record through its distinguished members—men prominent both in church and state. Thus another strand of the cord which binds the present with the seventeenth century has been severed. But the church of which the old society was only an appendage lives and thrives, with promise of great usefulness.

An adult class, known as the Sunday Seminar, which has met at the home of its leader at the close of the morning service in Glastonbury, has arranged for a series of Sunday evening lectures on the general topic of The Broader Christian Education. Two of these will be given by Professor Pease of the Bible Normal College, on The Meaning of Education and The New Education in the Church. Professors Beardslee, Jacobus, Paton and Pratt of Hartford Seminary will follow with addresses on Education's Universal Challenge, The New Demands of a Broader Field, Old Testament Criticism and The Peculiar Field of the Adult Class. Professor Luther of Trinity College will speak on The New Relation Between Science and Theology, and Professor Sanders of Yale Seminary will conclude the series. The Glastonbury church has practically wiped out its debt.

A united and determined effort by the Wethersfield congregation has cleared off about a third of the church's debt. A flourishing men's club is a new feature in the life of this ancient church. H.

A Friend of Homeless Children

If eminence be measured by a long life of devotion to charitable work, one of Connecticut's most eminent women passed away in the death of Mrs. Virginia T. Smith, in Hartford, Jan. 3. A native of Bloomfield, a graduate of Mt. Holyoke, passionately fond of children, possessing great executive ability and a genius for leadership, she threw her whole soul into the work of a city missionary, to which office she was appointed in 1876 to succeed the saintly Father Hawley. Three years later she began her special work for the young along various experimental lines, among them evening classes for boys and girls, training classes for young women, a free kindergarten—the first in the state—and The Sister Dora Society, a pioneer of working girls' clubs. Such efforts, however, were only adjuncts of the broader missionary work which Mrs. Smith was doing, and which resulted in a vast increase of

funds in aid of the poor, the erection of the fine City Mission Building and in other permanent foundations for the relief of human needs. But her greatest work, and that for which she will be longest remembered, was her efficient co-operation in the establishing of temporary homes in each county of the state for poor children who had been gathered into almshouses, many of them helpless cripples. This led her to collect funds for a \$10,000 Home for Incurable Children, which she had the joy of seeing erected in Newington. Another building has lately been added, which is nearly ready for occupancy. This worthy institution is known as The Virginia T. Smith Home. When, in 1898, a solid silver salver was presented to her in recognition of her service for the children of the state, it transpired that through her 1,450 homeless children had been given a chance for themselves in the world. Since then, her efforts have been unremitting towards the same noble end; so that it may truly be said that thousands of poor and suffering little ones have had occasion to rise up and call her blessed.

L. W. H.

Meriden's New Pastor

Albert J. Lord, a native of Ellsworth, Me., a graduate of Bowdoin and Andover, served as pastor in Hartford, Vt., five and a half years; began service in Meriden, Ct., Dec. 1, 1902, and was installed as pastor Jan. 27, 1903. These in brief are the facts of a life which began under the best of Christian

portant contribution to the history of Congregationalism in Connecticut and to the history of town and state. It has cost the church and its friends a good deal of money, but the result justifies the expenditure. Would that more of our churches would take time to write history as well as make it, and so save much that otherwise would be lost to the church of the future!

R.

Self-Reliant Swedes

Among the large number of small but vigorous Swedish Congregational churches scattered through Connecticut is Bethany Church of New Britain, Rev. G. E. Pihi, pastor. It has enjoyed steady growth through the past few years. Despite revision of rolls and other causes through which a large number of names have been dropped, the present membership is nearly 350. Besides paying all regular expenses it has paid \$5,000 toward the debt on church and parsonage and more has been pledged. All but about \$500 of this has come from the people themselves, most of them hard-working wage-earners of slender incomes. They own a valuable property and are a strong spiritual force among the 6,000 Swedes in New Britain.

The little Swedish churches in Plainville and Bristol have set a good example to weaker contiguous churches, having again united in calling a minister. Rev. A. G. Nyren was installed by council at Bristol, Jan. 20.

H. C. L.

Here and There

Our Swedish churches are beginning to have anniversaries. That of Middletown celebrated its tenth, Jan. 26, combining with it a missionary meeting. There was a great gathering of Swedish preachers and the local church received a splendid impetus.

A Swedish work has been begun in Torrington. The services are held fortnightly in the French church and preachers come from Thomaston and Naugatuck.

South Church, Middletown, had a feature at its annual meeting worthy of imitation. Prof. Williston Walker of Yale Seminary gave an address upon Thomas Hooker, the Father of Congregationalism in Connecticut.

Miss Lydia Hartig, who has been doing such devoted and faithful work in North Norfolk under the direction and with the support of the Norfolk church, has been released with great reluctance that she may undertake a larger and more general service under the state Home Missionary Society. It is expected that she will organize work in neglected rural communities and get them in touch with the nearest church. The work at North Norfolk will be kept up for the present by the people themselves and the pastor, Rev. W. F. Stearns.

Dr. William J. Long, the fascinating nature writer and beloved pastor at Stamford, has tendered his resignation on account of ill health. He has been in Stamford four years. If he cannot continue to preach, we hope that his rest, which will surely take him to the woods, will give us more of those wonderful books which reveal so sympathetically the heart of nature.

T. C. R.

Two Centuries in Haddam

A fine chapter in Congregational history is the book of two hundred years that the church at Haddam has just issued. Mechanically it is a credit to even the De Vinne Press. As a historical study of local conditions and critical reproductions of old records it is worthy the great labor that the pastor, Rev. E. E. Lewis, and Mr. Rollin U. Tyler have put on it. It is not only well done, but it was well worth the doing. This church gave to the world David Brainerd and Henry M. Field, and the original township gave as well, Drs. Joseph Harvey, Nathaniel Emmons and Edward D. Griffin. The story of Eleazar May, who had the longest pastorate, was told at the 200th anniversary in 1900 by his great grandson, Dr. T. T. Munger. Dr. David Dudley Field held two pastorates in this church and was afterwards pastor in the daughter church at Higganum.

The book is much more than a mere record of the bicentennial celebration two years ago—it is an im-

Northfield's Pastor Resigns

Dr. C. I. Scofield, seven years pastor at East Northfield, Mass., has resigned on account of ill health. The church, while deeply regretting the cause, accepts the resignation. Dr. Scofield's going away means far more than the departure of the pastor of the church. The 400 girls of Northfield Seminary belonged to his "parish," the undenominational church at Mt. Hermon had him for its pastor, and he was president of the Northfield Bible Training School. He was constantly in receipt of invitations to speak at conventions and other religious gatherings, and was a frequent contributor to the religious press.

Dr. Scofield is a Southerner, fought under Lee, rising from private to the rank of captain, after the war practiced law in Kansas, served in the legislature, and was U. S. district attorney under Grant. He has held only three pastorates, the first two being Hyde Park Church, St. Louis, which he organized, and First Church, Dallas, Tex.

L. L. D.

The City Missionary Society

Great Advance in Receipts and Work—a Remarkable Record

At the recent annual meeting of the City Missionary Society of Boston, Rev. D. W. Waldron, the secretary, presented a special paper setting forth the great advance there has been in the work and in contributions the last thirty years as compared with the preceding thirty years. The statement follows and will be of interest to all friends of the City Missionary Society, which, though entering on its eighty-seventh year, is manifesting the activities of youth:

The period may naturally be divided into two parts, from 1843 to 1872 inclusive, and from 1873 to 1902 inclusive.

During the first period the society enlisted 453 missionaries; during the second period 641, an increase of 188. Their number not only increased absolutely, but their efficiency relatively during the second period, for they made 1,524,527 visits during the second period as over against 930,742 in the first period, a gain of more than half a million—593,785, to be exact. The number of families visited in 1843-72 was 101,720; in 1873-1902 453,898, a gain during the second period of 262,178 more than the whole number called upon during the first period.

The visits to the sick have increased from 128,743 to 179,583. That there has not been a larger advance is not due to any lack of interest by the society, but to those altered conditions which have made it possible for the sick and injured to have that care by the city or by societies established especially for such philanthropy, which in a measure relieves the churches and their agent, the City Missionary Society, from that form of visitation and aid which formerly was relatively more prominent. Of course there always will be those in need of aid and comfort who cannot be cared for by institutions, and whom it will be the duty and privilege of the missionaries to seek out. Nor shall they ever be relieved from the ministrations after life has ended and the time has come for the religious rites which most covet, however far their friends have wandered from religion during life; and the table shows that in this part of the work the calls were more than doubled the last thirty years.

Altered modes of doing Christian work account for one item of the table indicating a lessening of service. The distribution of tracts and papers has fallen from 5,514,998 copies in the first period to 4,383,864 in the second, a decrease of 1,131,134 copies. It must be borne in mind that in most of the earlier period, members of the churches, sometimes to the number of more than 400, were enrolled under the direction of the society as tract distributors. There remains much important work of this kind to be done now, and the missionaries do it thoroughly, not omitting to sow by the wayside, wherever there is a hungry soul, religious publications for the most part in the form of papers rather than tracts and especially the Bible either in whole or in part. The record shows that in 1843-72 5,922 Bibles were distributed; in 1873-1902 8,183; in

1843-72 6,278 New Testaments; in 1873-1902 16,500, or an increase of 10,222.

The society has always been a feeder of the churches in gathering children into its Sunday schools, inducing converts to join the church, and never ceasing to induce young and old to attend church on Sunday. Of those so won to church attendance there were 8,665 in the first period, and 9,582 in the second; while of children gathered into Sunday schools there has been a gain of 8,523 over the 17,096 enlisted during the first period, or a total of 25,619. Of those who have united with the Congregational churches of Boston upon confession of faith during the past twelve years, more than one-sixth have come from families under the care and instruction of our missionaries. Chapel and neighborhood meetings have risen from 42,863 to 56,232, and the conversions from 1,392 to 2,546, or nearly twice as many during the second as during the first period. While the society does not claim to be a church extension society in the usual acceptation of the term, but is a "ministry at large" to the poor, it is interesting to note that of the Congregational churches and missions now in the city the origin of seven can be traced directly to the efforts of our missionaries—one church that was started by this society more than sixty years ago, another that has survived more than one generation, and five that have been planted during the past thirty years.

Thus it will be seen that not a little of the church growth of the city must be directly traced to the work of this society.

In the early days of its work, after the society had been largely instrumental in establishing primary schools and before the state had truant officers and the public's ideal with respect to compulsory education had been so firmly established, our missionaries had an honorable part in inducing parents and children to take advantage of the public school training, and they still have it to do, but not as much as formerly. Other forces are at work, so that the second item of the table indicating decline of activity by the society has to do with this matter, and the greatly altered conditions are reflected in the figures: 4,668 in 1843-72; 912 in 1873-1902.

With respect to enlistment of people in the cause of temperance by the method of signing the pledge, the society's record shows less modification in obedience to altered social conditions. While the ideal of moral suasion and the method of pledge signing have been lost sight of largely during the past thirty years, owing to greater reliance on abstinence insisted upon by employers of labor and for other reasons, our society's agents nevertheless have kept on with the method of pledging men and women, and have doubled the record of the first period during the second period—the totals being 2,076 as over against 4,624.

In the number of persons furnished employment there has been a large gain, as well as in the distribution of pecuniary

or temporary aid made possible by the larger force of workers and the enlarged income.

Fifteen thousand, one hundred and seventy-seven persons as over against 5,539 have been put in touch with employers, and thus have found places where with self-respect they might labor for their own support. Aid has been given to 52,912 families as over against 29,617 during the first period, a gain of 23,295; 264,350 garments as over against 109,699 have been given to the needy, and the increase in the number of times when aid has been rendered has grown from 105,934 to 236,776—figures which indicate not only the growth of the poorer classes of the population of Boston but the measure of reliance on this agency of relief. No collaboration of statistics of this kind should fail to note the special service rendered by the society on Thanksgiving Day since 1878, since which time it having remembered no less than 25,672 families; and since 1880 it has enlisted in the country vacation for city dwellers form of philanthropy, and in this way has helped 154,998 persons to a day's outing or a visit in the country.

The question arises, With what income has this almost uniform large increase of activity been brought to pass?

Greater wealth among the society's contributing constituency has been reflected in larger donations, the sum received for support of missionary efforts rising from \$234,713 during the first thirty years to \$574,404, or a gain of \$339,691 more than the whole amount that was raised in the first period; for the relief of the poor from \$73,965 to \$203,397, or a gain of \$129,431; while since 1878 the amount given, especially in Thanksgiving and Christmas offerings, has amounted to \$139,835, and the amount since 1880 given especially for the Summer Outing Work or Fresh Air Fund has amounted to \$237,536. In this connection it should be mentioned that the amount of bequests received have advanced from \$8,024.99 in the thirty years from 1843-72 to \$85,336.47 during the thirty years from 1873-1902. It is also worthy of mention that the society has been able to close each of the past twenty-seven years without a debt, and each of the past twenty years without making any special appeal for contributions to prevent a debt.

To put the financial facts in a more striking way, the income during the first thirty years for all purposes, missionary and charitable, was \$308,678.88, and during the past thirty years it has been \$1,155,174.08, a gain of \$846,495.20 over the receipts during the preceding thirty years. This may be fairly interpreted we think, not only as an indication of the enlarged social interest and charitable purpose of Christians in our contributing territory and as well of the increased possessions of Christians along with other men during the marvelous increase of wealth of the country in the past generation, but it also can be said to reflect the interest and confidence of contributors in the City Missionary Society.

Record of the Week**Calls**

ALEXANDER, J. LAMBERT, Chicago Sem., to Malta, Ill. Accepts.

BALDWIN, ARTHUR J., Shirland, Ill., to Providence. Accepts.

BASSETT, FRANKLIN H., Glyndon, Minn., to Oriska and Fingal, N. D.

BATTEY, GEO. J., Farnam, Neb., accepts call to Walnut Grove, Minn., and is at work.

BOLTON, CHAS. E., St. Catherines, Ont., to Scotland. Accepts.

CALKINS, RAYMOND, Pilgrim Memorial Ch., Pittsfield, Mass., to Belleville Ave. Ch., Newark, N. J. Accepts.

CAMPBELL, THOS., Chicago, to Tolica, Ill., also to E. Chicago, Ind. Accepts the latter.

CHILD, BERNARD V., Hart, Mich., to Lyme, O. Accepts. Address, Bellevue.

CHILDS, WM., Kalkaska, Mich., to add Spencer to his field.

COKE, JOHN H., to remain another year at Derby, Vt.

EXTENCE, GEO., withdraws acceptance of call to Hillsboro, N. D.

GADSBY, GEO., Belpre, O., to add Center Belpre to his field. Accepts.

GOODHEART, SIMON F., declines call to remain a third year at Lowell, Vt.

HJETLAND, JOHN H., to remain another year at Tyler, Minn.

HOAG, CHAS. W. (Meth.), accepts call to Plymouth Ave. Ch., Oakland, Cal.

HOLWAY, JOHN, Oberlin, O., to Freedom, for one year. Accepts, and is at work.

JOHNSON, GEO. H., recently of John St. Ch., Lowell, Mass., declines call to Franklin, N. H.

MARTIN, JOHN L., Marietta and Nassau, Minn., to Edgerton. Accepts.

MERRILL, CHAS. C., to permanent pastorate with increased salary at North Ch., Winchendon, Mass., where he has served for a year.

MISERVE, ISAAC C., accepts call to Plymouth Ch., San Francisco, Cal.

MURPHY, THOS. F., recently of Greenfield, O., to Prentiss, Wis. Accepts.

OLDS, ALPHONZO R., Whitman Eells Memorial, Bethel and Touchet Churches, Walla Walla, Wn., to Freewater and Ingles Chapel, Ore. Accepts, beginning April 1.

OLMSTEAD, N. P., Ryno and Lutzerne, Mich., to Alba. Accepts.

OWENS, EDMUND, Mullan, Ida., accepts call to Cheney, Wn.

PRATT, ARTHUR P., Berlin, Mass., to Third Ch., Chelsea. Accepts.

RHULE, H. H., Knox College, to Avon, Ill. Accepts.

ROGERS, ROBERT W., Lake View Ch., Chicago, to Roberts, Ill.

ROWLAND, JOHN H., Kaukauna, Wis., to Clintonville. Accepts.

SCHAFFLE, JOHN F., Pico Heights Ch., Los Angeles, Cal., to Market St. Ch., Oakland.

SHAVER, C. H., Bible Inst., Chicago, to Atlanta and Big Rock, Mich. Accepts.

SMITH, J. LLOYD, Birmingham, Eland and Norrie, Wis., to Brandon and Springvale. Declines.

STEVENS, THOS. E., Gray's Lake, Ill., to Central Park Ch., Chicago.

THORPE, WALKER, Union Sem., to First Ch., Elizabeth, N. J.

UMSTED, OWEN, to the permanent pastorate at Trinidad, Col., where he has served for two years.

YEOMAN, J. HERBERT, Tewksbury, Mass., to Free Evangelical Ch., Providence, R. I. Accepts.

Ordinations and Installations

LORD, ALBERT J., Meriden, Ct., Jan. 27. Sermon, Rev. S. P. Cadman, D. D.; other parts, Rev. Messrs. H. P. Schaufler, C. H. Williams, J. H. Grant, F. W. Hodgdon, Asher Anderson, R. A. Ashworth, J. W. Cooper, D. D.

Resignations

ANDERSON, FRANK H., Plainview, Minn., to take effect Apr. 1.

ASHMUN, EDW. H., Weiser, Ida., because of ill health, to take effect Apr. 1.

BAINTON, HENRY W., River Edge, N. J.

BILLMAN, HOWARD, Keene, N. H.

CHILDS, WM., Kalkaska, Mich., after four years' service, but is requested to withdraw resignation.

DYKE, THOS., Wibaux, Mont., to take effect May 1, in order to study at Oberlin Sem.

FARNHAM, ROLAND A., Guy's Mills, Pa.

JUMP, HERBERT A., Hamilton, N. Y.

MANN, WM. G., Warren Ch., Westbrook, Me., to take effect Apr. 1. Will engage in evangelistic work.

OLDS, ALPHONZO R., Whitman Eells Memorial, Bethel and Touchet Churches, Walla Walla, Wn.

PRATT, ARTHUR P., Berlin, Mass., after a five-year pastorate. He goes to Jamaica for a month.

ROBERTS, ERNEST W., Lawrence and Hartford, Mich., to resume studies in Oberlin Sem.

SCOFIELD, CYRUS L., E. Northfield, Mass., because of prolonged ill health.

Continued on page 212.

Meetings and Events to Come

BOSTON MINISTERS' MEETING, Pilgrim Hall, Feb. 9, 10:30 A. M. Subject, The Louisiana Purchase as It Was and Is; speaker, Rev. W. R. Wallace.

TUSKEGEE NEGRO CONFERENCE, twelfth annual session, Tuskegee, Ala., Feb. 18, 19.

Deaths

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

MRS. RUTH A. DOANE SEARLE

Mrs. Ruth A. Doane Searle passed away peacefully in Winchendon, Mass., Jan. 11, after an illness of ten weeks. She was the daughter of Artemas and Mercy Bates Brown, and was born in Phillipsburg, Mass., June 13, 1835. Her parents were very successful schoolteachers, having taught for over fifty years. Always interested in education and culture, she was pre-eminently a woman who kept abreast of the times in a marked degree. She united with the North Congregational Church, May 5, 1850.

Funeral services were held at the home of her daughter-in-law, Mrs. James A. Doane, Lincoln Avenue, Winchendon, at 1 P. M., Rev. Charles C. Merrill officiating.

MISS SARAH CUMMINGS

Miss Cummings, who died in Worcester, Mass., Jan. 3, aged sixty-seven years, was a native of Maine and a graduate of Pinkerton Academy, Derry, N. H. She was a teacher for many years, but came to Worcester early in 1879 as city missionary of the Central Church. For almost twenty-four years she served the church and community in that position with a most patient and self-sacrificing devotion, winning all hearts by her Christlikeness of conduct and character.

Liver and Kidneys

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MRS. DAVID N. SELIG, East Northfield, Mass.
Rev. J. Campbell Morgan will be in East Northfield, Feb. 17-27.

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Record of the Week

(Continued from page 211)

Stated Supplies

LEWIS, HENRY, of the Am. Tract Society, at River Edge, N. J., for a year from Feb. 1.
 SMITH, EDW. L., Iona and Condon, S. D., at Myron and Cresbard.
 WILCOX, O., at Appleton and Correll, Minn.
 WILEY, HORACE S., at Claremont, Minn., in connection with Dodge Center.

Dismissals

BAINTON, HENRY W., River Edge, N. J., Jan. 23.
 DANFORTH, J. ROMEYN, High St. Ch., Auburn, Me., Jan. 29.

Personals

ADAMS, FRANK HAYNES, having left the Congregational ministry because of difficulties of theological belief, affiliated with and preached for Unitarian churches for a time. A council called by the First Ch., Walla Walla, Wn., Jan. 21, found on examination that his doctrinal views are and have been substantially in accord with those of Congregational churches, approved of his restoration to our ministry and extended to him the fellowship of the churches.

DAVIES, HOWELL, Johnstown, Pa., is writing a series of stories for *The Cambrian*, a monthly journal published in the interests of Cambro-Americans at Utica, N. Y.

LOVEJOY, GEO. E., and wife, recently entering upon work at Lawrence, Mass., were given \$60 at a farewell reception by the church in Pittsfield, N. H.

PARKER, EDWIN P., South Ch., Hartford, Ct., completed, Jan. 11, his forty-third year of continuous service in that pastorate.

SUTHERLAND, WARD T., on leaving Oxford, N. Y., for Wellsville, was given \$150 by the men of the church, while Mrs. Sutherland received from the women several pieces of solid silverware.

THWING, DEACON JOSEPH P., and wife, of the Old South Ch., Farmington, Me., observed the fiftieth anniversary of their marriage Jan. 16. For 48 years Mr. Thwing has served in the diaconate of the churches in New Sharon and Farmington. Pres. C. F. Thwing of Western Reserve is the eldest son of Deacon Thwing and was present at the celebration.

WARREN, HENRY E., a deacon in Shawmut Ch., Boston, has been made pastor's assistant of that church.

Increase of Salaries

BELANGER, J. ALPHONSE, Wells River, Vt., \$200.

BREED, REUBEN L., Menomonee, Wis., \$200.

DOKLAND, CHESTER F., E. Los Angeles, Cal., \$300.

HILL, JESSE, Medina, O., \$200.

JORDAN, ALBERT H., La Salle, Ill., 25 per cent. of present amount.

OERLIER, FREDERICK H., Wadena, Minn., \$200.

PHILLIPS, ELLSWORTH W., Hope Ch., Worcester, Mass., \$100.

SHEDD, F. M., Greeley, Col., \$100.

SMITH, E. R., Farmington, Me., \$50.

WHITELEY, JOHN E., Penacook, N. H., \$100.

WOODS, LAMBERT D., Taylor Ch., Seattle, Wn., \$100.

Material Improvements

MEDINA, O. Fine new parsonage for Rev. Jesse Hill, entirely paid for.

PENACOOK, N. H. New organ installed.

PHILADELPHIA, PA., Central.—Plans accepted for enlarging and improving Sunday school room at a cost of about \$10,000, more than three-fourths of it in hand.

WIBAUX, MONT. New edifice completed, at a cost of \$1,250.

Bequests

FARMINGTON, N. H. From heirs of Miss M. E. Barker, to Missionary Society connected with Cong'l church, \$500; to Ladies' Aid Society, \$100. HARTFORD, CT. By will of the late John S. Welles: To Hartford Theological Seminary, for a fellowship, \$13,000; to Yale Divinity School, for scholarships, \$12,000; to the A. M. A., the American Congregational Union, the C. S. S. and P. S. and the Auburndale, Mass., Home for Mission Children, \$5,000. Hartford Seminary and the Hartford Hospital are residuary legatees.

Pastoral Methods

BROOKLINE, MASS., Leyden.—Rev. H. G. Hale is holding, on Friday afternoons, a Pastor's Class for instructing children in the fundamental doctrines of Christianity. Topics are: God, The Way to God, Jesus Christ, The Bible, The Church, The Past and the Future. Mr. Hale previously sent a letter to the parents, asking their co-operation by encouraging the children to attend.

The Mother's Friend

when nature's supply fails, is Borden's Eagle Brand Condensed Milk. It is a cow's milk adapted to infants, according to the highest scientific methods. An infant fed on Eagle Brand will show a steady gain in weight.

TUCSON, ARIZ., First.—A series of lectures is being given on the book of Genesis. Full discussion has been invited and many have taken part. Mimeograph outlines of the lectures are furnished. Attendance has been exceptionally large, and much interest has been awakened in Bible study. The results of modern critical study of Genesis have been presented under the general title, *The Epic of Humanity*. Rev. H. K. Booth is pastor.

New or Unusual Features

CLEVELAND, O., Pilgrim.—Sunday evening addresses by specialists, on topics connected with great social needs. Two are The Care of Cleveland's Poor and The Juvenile Court.

OAK PARK, ILL., Second.—Five Boys' Clubs. A Pleasant Evening for Boys and Girls at the church, in general charge of pastor. Features are pictures, music, drawing, stereopticon. A boys' and girls' class of Regular Attendants, whose names as they join are printed on church calendar, where also appears this suggested daily prayer for the class: "Bless our church and help me to do what I can to show my love for it."

PAWTUCKET, R. I., First.—An eight-page monthly, *The Polished Arrow*, edited by Rev. and Mrs. F. J. Goodwin. Edition of 800 copies has been contracted for. Subscription price, fifty cents. The first two numbers are very attractive.

PROVIDENCE, R. I., Plymouth.—A revised and abridged form of admission for new members. TORRINGTON, CT., Center.—An Evening with Phillips Brooks, under the auspices of the Endeavor Society; program based on articles in *The Congregationalist* of Jan. 3.

American Board Appointments

BLINKA, JOHANNA, Austin, Tex., to the Mexican Mission, with expectation that she will be located at Guadalajara.

KREYS, OLENA MAY, Weiser, Ida., to the Marathi Mission, India, to be located at Sholapur.

NORTON, SUSAN R., Lakeville, Ct., to the Eastern Turkey Mission, to be located at Van.

WILSON, BERTHA, Brooklyn, N. Y., to the Eastern Turkey Mission, to be located at Harpoor.

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Education

Columbia University has induced Prof. Joseph John Thomson, for the last eighteen years professor of experimental physics at Cambridge University, Eng., to become head of the department of physics at Columbia. He is one of the highest authorities in theoretical electricity.

Extensive improvements are planned for

the original Chautauqua. It has kept pace for thirty years with religious and educational development till it has become both a summer city and a popular Christian university. It is said that plans have been accepted for its gradual reconstruction at a cost of \$3,000,000, its directors being hopeful that this large sum will be raised. Four new buildings are to be begun this season.

Mt. Holyoke College observed Jan. 29 as its

Day of Prayer for Colleges. Half-hour services were held by the classes and the faculty preparatory to the morning meeting of the Y. W. C. A. In the afternoon Dr. W. M. Smith of Central Presbyterian Church, New York, made an address at Lasell Seminary; Dr. L. H. Dorchester of Newton Center made the address in the morning; the Y. P. S. C. H. led the afternoon service, and the evening was in charge of Rev. C. W. Holden of Dorchester.

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7 February 1908

In and Around New York

Seven Years of Federation

The New York Federation of Churches and Christian Workers had its seventh annual meeting in the Methodist building two days last week, with a public evening meeting in Carnegie Hall. Different phases of Christian and social work were discussed by clergymen of several religious bodies and by city officials. Mr. William Williams, commissioner of immigration, told of the change in the character of immigrants, saying that since 1893 the majority have come from eastern and southeastern Europe and represented a class of people not nearly so homogeneous with Americans as were those from northwestern Europe, who formerly made up the larger part of the immigrants. These went to the farming countries of the Northwest, while later immigrants are prone to stay in Eastern cities. Mr. Robert W. DeForest, tenement house commissioner, told of the work of the commission in compelling the observance of laws relating to tenement dwellings. Much of one session was devoted to the Raines excise law, pastors from different sections of Manhattan and Brooklyn denouncing its deplorable effect in their localities.

Dr. Cuyler on Revivals

This venerable Brooklyn minister spoke at the Presbyterian evangelistic meeting last week, and while he did not exactly criticize the methods of the General Assembly's evangelistic committee, the general inference was that he was not in perfect sympathy with them. He appealed to pastors and church members to work for the conversion of those who came within their influence, regardless of the efforts of evangelists and general committees. He never knew of a revival predicted in advance, and recommended that pastors get to work personally and by mail, sowing their own seed and reaping their own harvest. None of the revivals which he had known of in past years came through the efforts of a committee, but started spontaneously, usually in some prayer meeting. Dr. Cuyler says that he did not have in mind the General Assembly's committee, but was simply giving pastors the results of his experience.

Church Extension

The annual meeting of this society for the metropolitan district was held last week in the Church of the Pilgrims, Brooklyn, Dr. McLeod presiding. Mr. Chase, the secretary, told of the policy of the society to confine its work to one church at a time, and said that North New York is to be helped until it has its new building and is on a firm financial basis. Next come Brooklyn Hills and Park Church, Brooklyn. Dr. Lyman spoke of the work in general and Mr. Kephart of the work at North New York. Mr. Shelton, who begins his work as superintendent of the society Feb. 1, was introduced.

Mrs. Eastman at the Brooklyn Club

At the Congregational Club last week Mrs. Annie Ford Eastman of Elmira spoke on Woman in Church and State. She made some statements that her hearers were in doubt whether to take seriously or not. After arguing in favor of the pastoral relation being taken by woman as well as man, she said that the ministry is rapidly becoming the most undesirable of callings for men. Reasons given were that the minister is the slave of his board of trustees or vestry, that to succeed he has to adopt the methods of the mountebank or buffoon, that church work is only another name for getting money by underhand means, that a minister is ground between the sectarian system of doctrine and the demands

of modern scholarship, that he is not secure in his position and has insufficient salary, and that the time limit of the profession is at most fifteen or twenty years. Mrs. Eastman was apparently in earnest, but most of the ministers present think that she did not intend to be taken literally.

Manhattan Association

The midwinter meeting proved one of the largest and best in many years. Seven new members were received, making eighty-nine. The moderator is Rev. H. M. Brown of Christ Church, Mt. Hope, and the secretary, Rev. S. H. Cox of Bethany Chapel. An amendment to the constitution was made, relating to the licensure of candidates. It provides that seminary certificates as to proficiency in Hebrew, Greek and ecclesiastical history will be accepted in lieu of examination in open session by the association. Hereafter in examination emphasis will be put on Congregational polity and Congregational church history. Bible study as adapted to parochial work was the theme for discussion, timely because of the approaching convention in Chicago. Rev. Messrs. Gordon, Smith, Street, MacColl and Professor Sanders of Yale participated. The twenty-fifth anniversary of the association is to be celebrated in April. Dr. William Hayes Ward, the only charter member now belonging, is to be asked to read a paper. Mr. Cox, after a serious illness of some weeks, preached last Sunday for the first time.

C. N. A.

Among the Seminaries

ANDOVER

At the opening of the second semester, Prof. G. F. Moore lectured upon The Laws of Hammurabi. Dr. O. H. Gates begins an elective course on Practical Interpretation. Professor Platner begins another on Introduction to the Study of Religion. Dr. Arnold finishes next week a striking series of lectures upon Old Testament Introduction. Pres. W. F. Slocom, LL. D., will soon begin the Southworth lectures upon Congregational Polity and Organized Work. His special topic is The Christian Evolution of the West. The lecturer upon this foundation for next year, just announced, will be Pres. E. D. Eaton, D. D., of Beloit College. Within the last month addresses upon practical topics have been delivered before the Society of Inquiry by Rev. O. S. Davis, Ph.D., of Newtonville; Rev. C. H. Richards, D. D., of Philadelphia and Rev. E. Winchester Donald, D. D., of Boston.

The seminary pulpit is occasionally occupied by ministers of note, who thus supplement the work of the professors who are the regular pastors. Appointees who have served this year are Rev.

Continued on page 215.

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Religious Notices

Religious and ecclesiastical notices, addresses of ministers, etc., published under this heading at ten cents a line.

THE Friday meetings of the Woman's Board of Missions in Pilgrim Hall, weekly, at eleven o'clock.

AMERICAN SEAMAN'S FRIEND SOCIETY, No. 76 Wall St., New York. Incorporated April, 1853. Object: to improve the moral and social condition of seamen. Sustains chaplains and missionaries; promotes temperance homes and boarding houses in leading seaports at home and abroad; provides libraries for outgoing vessels; publishes the "Seaman's Friend and Life Boat."

Contributions to sustain its work are solicited, and remittances of same are requested to be made direct to the main office of the society at New York.

Rev. Dr. CHARLES A. STODDARD, President.
Rev. W. C. STITT, Secretary.
W. HALL ROPES, Treasurer.

RESOLUTIONS OF SYMPATHY. Whereas, In the inscrutable Providence of God our sister Congregational church at Lund's Corner has just suffered a severe affliction in the loss by death of her beloved pastor, Rev. H. B. Dyer, and

Whereas, Our deceased brother leaves a widow and three children to mourn his loss, therefore be it

Resolved, First, that we, the members of this North Congregational Church of New Bedford and the congregation stedfastly worshipping with us, hereby express our sincere sympathy for our sister church in her bereavement;

Resolved, Second, that we tender our heartfelt condolence to the young widow, who thus early in life is called within the gates of Gethsemane, and pray that the peace of God which passeth understanding may fill her heart and that the Everlasting Arms may draw her and her children unto herself.

Resolved, Third, that a copy of these resolutions be sent to our sister church, to the widow and to the press, and that a copy also be spread upon our own records.

Subscribers' Wants

Notice under this heading, not exceeding five lines (eight words to the line), cost subscribers fifty cents each insertion. Additional lines ten cents each per insertion.

Wanted, the six numbers of the Berean Picture Roll covering the life of Christ, published by Harris, Jones & Co. about five years ago. A. P. Granger, Canandaigua, N. Y.

The undersigned desires to correspond with some individual, church or society who will help equip a mission for Christian work among the mining and lumber camps of western Montana. Rev. J. A. Barnes, Missoula, Montana.

A Clergyman obliged to relinquish his parish, on account of illness, has recovered his health and would like to correspond with some committee seeking a supply or successor. Has supplied some of the leading pulpits in the United States and held good pastorates. In good and regular standing. Is not fresh from the Seminary, neither has he gray hair. Address "Ready" 5, The Congregationalist, 14 Beacon Street, Boston.

CHEAPER EACH YEAR.—It is astonishing what reductions in prices are effected each year in household furniture. Take the single illustration of chifonieres. At the Paine furniture warerooms in this city they have made a reduction of from \$2 to \$5 on nearly every grade of chifonieres from the price of last year. It is a great saving for those who are purchasing this season.

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CARPETS AND UPHOLSTERY.
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Among the Seminaries

(Continued from page 214.)

Drs. J. P. Jones, Washington Gladden, F. G. Peabody, C. H. Richards, and Pres. W. J. Tucker, D. D. Dr. Tucker's able sermon of Jan 25 was upon the Moral Initiative.

By far the most noteworthy fact is the election by the trustees, subject to confirmation by the visitors, at their meeting last week, of an incumbent for the Hitchcock professorship of Hebrew, succeeding Prof. George F. Moore. He is William R. Arnold, Ph. D., of New York city, a graduate of Union Seminary, and is pronounced by Prof. Francis Brown and by Prof. Richard Gottheil to be the most brilliant Semitic scholar of his age in America. Dr. Gates is also to continue his work, thus strengthening adequately this department.

HARTFORD

The students have seen great deal of Dr. W. Douglas Mackenzie during the past month, but none too much. Last year our Dr. M. W. Jacobus gave a course of lectures on exegesis at Chicago Seminary. This year Professor Mackenzie comes to us from Chicago and presents great truths of the Christian faith. It is a splendid spirit of brotherhood between the seminaries which thus prompts each to minister to the other, and unites all more firmly in a common service. Dr. Mackenzie gave forty lectures on Christology and Soteriology. The scholarship and the spirit of the man, his keen insight into truth and his forcible presentation impressed every listener. From the standpoint of a son of South Africa, he one evening entertained us with an account of events which had led up to the present situation in that interesting corner of the world. At a dinner given him by the students, Rev. R. H. Potter and Dr. Jacobus spoke appreciatively of their friend, and a man from each class expressed the students' indebtedness for the doctor's visit. The latter gracefully responded to words which seemed overwhelming.

The attention given to missions appears in a thorough covering of the various fields in lecture courses by the faculty, in the introduction of special courses and lectures from outside on matters of general missionary policy as well as on topics more specific, including International Law, Medical Instruction, Cartography, Business Methods in Mission Work and the privileges of lectures to nurses at the City Hospital. A lively interest among the students is evidenced by the fact that nearly thirty per cent. of those in attendance are volunteers or are contemplating work in mission lands.

Rev. Courtney H. Fenn, a missionary to China under the Presbyterian Board, now traveling for the Student Volunteer Movement, has been holding meetings for several days.

Under the direct supervision of the American Board, a number of students have been preparing themselves for definite deputation work in the vicinity. Circulars are sent out from the Board rooms to the pastors of these churches presenting the outline of a campaign which consists of a series of meetings and interviews over Sunday, with the definite purpose of leading each church to some distinct advance in missionary activity. The pastor is urged to invite a deputation of two men to visit his church and with him labor toward a fuller participation on the part of his people in prayer and labor for mission fields.

The Day of Prayer for Colleges was observed by special meetings. In the morning the graduates of the various colleges met in groups, each group to pray for the spiritual awakening of its own college. A general meeting followed, under the direction of the committee of public relations. About a dozen colleges were represented by graduates, who briefly stated the situation and need along religious lines in their respective institutions. In the afternoon Dr. H. P. Dewey of Pilgrim Church, Brooklyn, addressed a large gathering of students and friends. Careful data are being collected from 130 colleges relative to the work of their Y. M. C. A.'s, the number of men going into the ministry and into missionary work, with statements regarding the general religious atmosphere of these institutions. It is hoped, by doing this from year to year, to gain some indication of the contribution of colleges to the needs of the Christian ministry. A complete record shows that the names of thirty-two new students appear on the roll this year.

W. B. S.



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Across the Canadian Border

Congregational Circles

Missionary work is carried on with vigor, and Evangelist Margrett reports good success in evangelism. The college has also been specially helped by a course of lectures from the Rev. John Morton of Hamilton, one of Canada's strongest theologians.

Church Unions

Progress has already been made, as seen in the union of the different branches of Presbyterians and Methodists. Interest is revived by the Montreal *Witness*, which has opened its columns to a free and lengthy discussion of the subject. A practical result is the formation of a Church Union Society to further the movement.

Journalistic Changes

In Toronto two important ones are announced. Mr. J. S. Willison, who has been for several years managing editor of *The Globe*, resumes charge of *The News*, and is succeeded by Rev. J. A. Macdonald, editor of *The Westminster*. Mr. Macdonald, the discoverer of Ralph Connor, is a strong and vigorous writer, and his career in daily journalism, and especially in the realm of politics, will be watched with interest.

Prohibition Pledge

The cause of prohibition in Ontario has taken a new form, and the Temperance Legislation League is making an effort to secure candidates for the Dominion Parliament and the Ontario legislature who are pledged to prohibition. Mr. W. W. Buchanan, a prominent Congregationalist, will undertake a campaign of organization in Ontario. The prohibition majority at the recent vote was upwards of 96,000.

Sunday Observance

About three years ago a field secretary was appointed to further Sunday observance throughout Canada, and by reason of increased interest a second secretary has just been appointed. There is some danger that the question will be pushed to extremes and trifling matters made the subject of prosecution. Canada must retain her Sunday, but all efforts toward this end should be on a broad, humanitarian ground.

J. P. G.

A surprising number of English clergymen, Anglican and Nonconformist, seem to be ill and unable to go on with their duties. Rev. R. F. Horton, chairman of the Congregational Union, has been ordered off to the Continent; Rev. J. H. Jowett of Birmingham is far from

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well; Rev. John Clifford, after his great fight against the Education Bill, is *hors de combat*, Rev. John Watson is in a precarious condition, and Dr. Alex McLaren of Manchester is far from strong.

Cleveland Entering 1903

MINISTERS AND LAYMEN

The Congregational Club, with candles and program in crimson and gold, greeted President King of Oberlin, who spoke vigorously, informingly and inspiring on The Pilgrim Emphasis in Education. President Chamberlain of the club and President Thwing of Western Reserve University heartily greeted Oberlin's new head. The ministers at their December meeting heard an able address from Prof. Julius A. Bewer, newly come to Oberlin Seminary, on The Value of Present Day Old Testament Study for the Preacher in his Work; and a fine review of Gunkel's Genesis, from Rev. H. D. Sheldon of Wellington. In January Dr. Eaton of Euclid Avenue Baptist Church spoke on Present Day Revival Forces. Rev. L. R. Royce, a vigorous veteran, after fifty years of service, comes to the city to make a home; as does also Rev. L. P. Rose, formerly home missionary superintendent for Indiana.

THE CHURCHES

First Church is making a strong attack on its debt. Plymouth secures as assistant pastor, Rev. G. W. Sargent, who has already begun effective service. The Swedish church pays on time its last installment to the Church Building Society, at once assumes self-support, and its new pastor, Rev. O. W. Carlson, begins work with vigor. Hough Avenue, within its own constituency, provides for its \$20,000 debt, and plans for the imperatively needed completion of its plant. Lakewood changes its name to Highland. Its work thrives under the energy of Rev. W. A. Dietrick. North rejoices greatly in its new lot and its ever growing field. East Church has doubled its membership under Rev. H. F. Swartz, raised over \$1,000 last year, will build a parsonage in the spring, and "accounted for" ninety-three of its 110 members at the annual meeting. Glenville and its pastor, Rev. W. C. Detling, deeply impressed the council called for recognition and installation with the largeness and quality of the field and the interesting, providential character of the work done. Collinwood has a mission on the North Side, just now with a question of comity with the Presbyterians, who are seeking to enter the territory. Olivet has disbanded.

SPLENDID WORK IN CITY MISSIONS

The Congregational City Missionary Society of Cleveland has just finished ten years of life and its first complete year of the service of Superintendent Swartz. Its seven fields—of which Lakewood, now Highland, is self-supporting—report over 500 members and 1,000 in Sunday schools. Additions for the year were 190. It is sometimes said that newer churches grow at the expense of older, but of this number 130 came on confession. The income of the society for the year was \$5,670, an increase of \$2,500 on the best preceding year. The aided churches and missions raised \$6,000 additional. The permanent fund of the society is over \$15,000, of which two-thirds is productive. The value of the realty owned, at a conservative estimate, in lots and houses of worship, is about \$41,500, representing an equity of \$18,500, and making total net resources \$33,500. Under the wise and vigorous leadership of Supt. H. F. Swartz and Pres. H. Clark Ford, the society has had by far the best year in its history, and plans yet larger things. It has recently purchased one of the best church sites in the city for the new North Church. Glenville Church has much improved its property. The Italian Mission is better housed than ever before. Superintendent Swartz made his annual report as an illustrated stereopticon presentation of the houses and neighborhoods of the various fields of the society. The trustees at their first meeting for the new year formally thanked the superintendent for his effective work.

J. G. P.

London's recent inundation with harlots from the Continent is causing alarm among the Christian workers of London. In Paris, on the other hand, Christians are encouraged by the Ministry's recent warning to all shopkeepers and kiosk keepers to give up displaying indecent portraits and pictures.

VERY FEW PEOPLE

Are Free From Some Form of Indigestion.

Very few people are free from some form of indigestion, but scarcely two will have the same symptoms.

Some suffer most directly after eating, bloating from gas in stomach and bowels, others have heartburn or sour risings, still others have palpitation of heart, headaches, sleeplessness, pains in chest and under shoulder blades, some have extreme nervousness, as in nervous dyspepsia.

But whatever the symptoms may be the cause in all cases of indigestion is the same, that is, the stomach for some reason fails to properly and promptly digest what is eaten.

This is the whole story of stomach troubles in a nutshell. The stomach must have rest and assistance, and Stuart's Dyspepsia Tablets give it both by supplying those natural digestives which every weak stomach lacks, owing to the failure of the peptic glands in the stomach to secrete sufficient acid and pepsin to thoroughly digest and assimilate the food eaten.

One grain of the active principle in Stuart's Dyspepsia Tablets will digest 3,000 grains of meat, eggs or other wholesome food, and this claim has been proven by actual experiment, which anyone can perform for himself in the following manner: Cut a hard boiled egg into very small pieces, as it would be if masticated; place the egg and two or three of the tablets in a bottle or jar containing warm water heated to 98 degrees (the temperature of the body) and keep it at this temperature for three and one-half hours, at the end of which time the egg will be as completely digested as it would have been in the healthy stomach of a hungry boy.

The point of this experiment is that what Stuart's Dyspepsia Tablets will do to the egg in the bottle it will do to the egg or meat in the stomach and nothing else will rest and invigorate the stomach so safely and effectually. Even a little child can take Stuart's Tablets with safety and benefit if its digestion is weak, and the thousands of cures accomplished by their regular daily use are easily explained when it is understood that they are composed of vegetable essences, aseptic, pepsin, diastase and Golden Seal, which mingle with the food and digest it thoroughly, giving the overworked stomach a chance to recuperate.

Dieting never cures dyspepsia, neither do pills and cathartic medicines, which simply irritate and inflame the intestines.

When enough food is eaten and promptly digested there will be no constipation, nor in fact will there be disease of any kind, because good digestion means good health in every organ.

The merit and success of Stuart's Dyspepsia Tablets are world-wide, and they are sold at the moderate price of 50 cents for full sized package in every drug store in the United States and Canada, as well as in Europe.

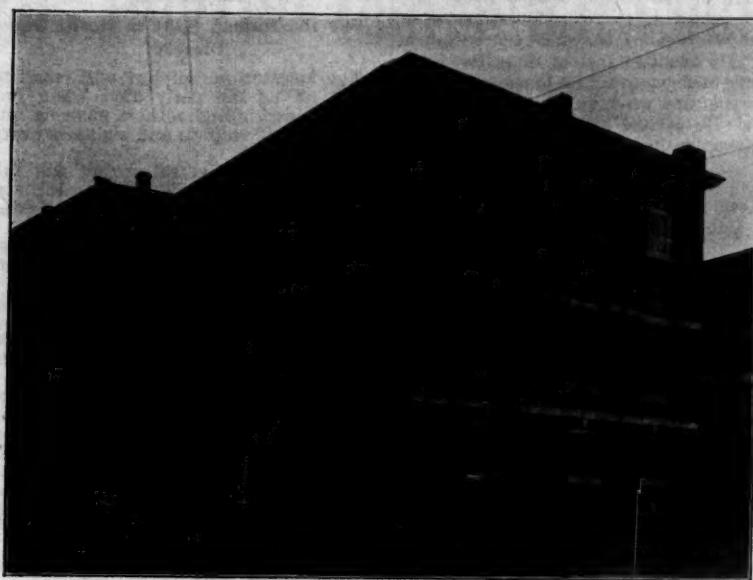
These trade-mark crisscross lines on every package.

GLUTEN FLOUR For
DYSPEPSIA.
SPECIAL DIABETIC FLOUR.
K. C. WHOLE WHEAT FLOUR.
Unlike all other goods. Ask Grocers.
For book or sample, write
Farwell & Rhines, Watertown, N. Y., U.S.A.

PARKER'S HAIR BALM
Cleanses and beautifies the hair.
Promotes a luxuriant growth.
Never fails to restore Gray
Hair to Youthful Color.
Cures scalp disease & hair falling.
5c. and \$1.00 at Drugists.

FOR all kinds of Church and Sunday School Records and Requisites, no matter when published, send to the Congregational Bookstores at Boston or Chicago.

In and Around Boston



A Notable Settlement Offshoot

The quiet, persistent work of the South End House, Boston, the pioneer settlement in the city, is bearing abundant fruit. Its recently issued book, *The American in Process*, which has already gone into its second edition, reveals the ability of the workers as investigators of civic conditions and as exposers of abuses, and now the opening of a handsome, well-appointed building on Harrison Avenue speaks volumes for the constructive side of settlement work. It is designed to be a neighborhood clubhouse, furnishing a common meeting ground for the people who dwell in the region and providing quarters for clubs for boys and girls, young men and young women, and a well-conducted restaurant where good food can be had at reasonable rates. The latter feature will be conducted by Miss Greene, daughter of Rev. John M. Greene of Lowell, an experienced and successful manager of such undertakings. This house provides just the equipment needed for carrying on some of the manifold activities of the settlement, but an effort will be made to subordinate management from without and to make it a genuine neighborhood affair, the like of which is hardly to be found anywhere else in the country. It cost about \$40,000, of which about \$32,000 have already been pledged. It is a noble monument of the work which Mr. Robert A. Wood and his colleagues have been doing for the last eleven years.

Eight Veterans

The other day Rev. D. W. Waldron passed the thirtieth anniversary of his first connection with the old Congregational House, and the happy idea occurred to him of assembling all the present workers in the new house who have been connected with it and its predecessor on Somersett Street for a similar period. He found on investigation that, to his surprise, seven others out-ranked him in length

of service, ranging respectively from thirty-five to fifty-four years. The person who has the distinction of being the oldest veteran is Thomas Todd, who has had to do with Congregational interests no less than fifty-four years. These six men, Messrs. Waldron, Thomas Todd the printer, and one of his foremen, Mr. G. A. Snell, Mr. Cavin N. Chapin, and Mr. John P. Lovett of the American Board and Mr. E. H. Haines, who is just retiring from his joint responsibilities in connection with the *Literary World* and *The Congregationalist*, together with two women, Miss Mary E. Stone of the Congregational Library and Miss Kate L. Marden of the American Board, had a merry time around a dinner table at the Parker House, reviving old memories of their connection with the denominational societies and papers.

Still Trying to Save Park Street

Park Street Church may still be preserved if the petition which is to be put before the legislature for the state to purchase it is backed by a sufficient number of names. The committee representing the persons agitating to save the edifice as a landmark will not relax its efforts to raise money, but hopes to enlist the interest of the legislators on the ground both of sentiment and of utility. More office room is needed for various state departments and the Park Street edifice might be adapted to meeting this need.

The Federation of Congregational Churches

An unusually large number of ministers assembled in Pilgrim Hall last Monday morning to hear Dr. S. A. Elliot, president of the American Unitarian Association. Dr. Elliot asked if the time had not come to discuss the

Continued on page 218.

HAVE YOU GOT RHEUMATISM YOU CAN BE CURED; FREE, A Scientific Discovery.

It is now possible to be cured of any form of rheumatism without having your stomach turned upside down or being half choked to death and made to vomit, and every sufferer from rheumatism should welcome this new and marvelous discovery with open arms and give it an honest trial. This new remedy was discovered by John A. Smith, Milwaukee, Wis., who is generous enough to send it free to every sufferer who writes at once. It is a home treatment and will not keep you from your work.

As we know, if you've tried them, every so-called rheumatic remedy on the market today, except this genuine cure, will cause you violent stomach pains and vomiting, and some of them are so dangerous they will cause heart trouble. And the worst of it is they never cure. When a person has rheumatism the constitution is so run down that he should be very careful what he puts into his stomach.

It therefore gives me pleasure to present a remedy that will cure every form and variety of rheumatism without one single unpleasant feeling. That remedy is

"GLORIA TONIC."

Before I decided to tell the world about the discovery of "Gloria Tonic" I had it tried on hospital patients, also on old and crippled persons, with perfect success. But some people never will believe anything until they see it for themselves. Therefore, if you will write to me for you to write me that you want to be cured, and I will send you a box of "Gloria Tonic" free of cost. No matter what your form of rheumatism is—acute, chronic, muscular, inflammatory, deformant, sciatic, neuralgia, gout, lumbago, etc.—"Gloria Tonic" will surely cure you. Do not mind if other remedies have failed you, nor mind if doctors say you are incurable. Mind no more those diseases and those infirmities and deformities, and care you so that life will again be worth living. This offer is not for curiosity seekers, but is made to rheumatics only. To them I will send a trial box of "Gloria Tonic" free.

Never before has a remedy been so highly indorsed as "Gloria Tonic." It has been indorsed by such world-famous men as Dr. Quigley of the University, Vicksburg, Miss.; Dr. E. Plumbacher, United States Consul, Maracaibo; Prof. Macadam of Surgeons' Hall, Edinburgh, the famous magazine "Health," London, and a column of others.

If you are a sufferer send your name today and by return mail you will receive "Gloria Tonic," and also the most elaborate book ever written on the subject of rheumatism, absolutely free. This contains many drawings from life and will tell you all about your case. You get "Gloria Tonic" and this wonderful book at the same time, both free, so let me hear from you at once and soon you will be cured. Address JOHN A. SMITH, 1147 Germania Building, Milwaukee, Wis., U. S. A.

OPIUM **MORPHINE and LIQUOR**
Habits Cured. Sanatorium
Established 1875. Thousands
having failed elsewhere.
have been cured by us. Treatment can be taken at home.
Write The Dr. J. L. Stephens Co., Dept. 63, Lebanon, Ohio.

HOOPING-COUGH AND GROUP.

Roche's Herbal Embrocation.

The celebrated and effectual English Cure without internal medicine. Proprietors, W. EDWARDS & SON, Queen Victoria St., London, England. Wholesale of E. Fougera & Co., 80 North William St., N. Y.

If Rheumatic use



"Not a smell worse than it smells remedy," but a pleasant, common sense treatment for Rheumatic Aches and Pains. Warranted to contain no narcotic or dangerous drugs. It removes Gouty and Rheumatic Poisons from the system by its action on the pores, kidneys and bowels. Used by American physicians for over 50 years.

At druggists, 50c. and \$1, or by mail from
THE TARRANT CO. (Est. 1838), New York

In and Around Boston

(Continued from page 217.)

question whether the reasons for the schism of seventy years ago have not ceased to be operative. While the friends of religion have been divided the forces opposed to religion have become more closely allied. The men of New England should naturally look to Congregational churches to combat forces of evil and maintain righteousness. They lack unity for their task.

Dr. Eliot said he had not come to the meeting to express a pious wish nor to rehearse old differences nor to plead for uniformity, but to plead for the unity of the spirit which must underlie any real union. The ritual and sacerdotal in the churches represent just what our fathers fought. Freedom in ecclesiastical relations requires those who believe in it to act together. Is it not time to discuss whether the two wings of Congregationalism can co-operate with good will and sympathy in the things on which they agree? Have they not already come near to one another in the expression of their fundamental thought and belief? Dr. Eliot said he cherished the vision, as a reasonable hope, of the coming of Congregationalists into Christian fellowship, each rejoicing in the good the other is doing.

Among ministers present from other parts of the country were Pres. J. K. McLean of Pacific and Prof. W. D. Mackenzie of Chicago Theological Seminaries, who spoke on the movement for federation of churches in the regions they represent. A hearty unanimous vote was passed of thanks to Dr. Eliot for his address and expressing cordial response to its spirit.

Young Men's Congregational Club

After the dinner at the Hotel Brunswick last week Wednesday, this alert organization of young Congregationalists debated in its members' forum the pertinent theme of Congregationalism in Down-town City Districts: Has It a Mission? Rev. H. O. Hannum of Hope Chapel, Mr. William I. Cole of the South End House, Mr. Colby of Park Street and others participated. The formal theme for discussion was the relation of the church to auxiliary religious and philanthropic agencies, and the problems for clergymen and laymen which the multiplication of such agencies create. Mr. H. W. Hicks, assistant secretary of the American Board, dwelt with the problem from the layman's standpoint and Rev. O. S. Davis from the clergymen's. Mr. Hicks spoke more particularly of the Y. M. C. A. and the Y. P. S. C. E., contrasted their methods of operation and their relations to the

THE EDITOR'S BRAIN

Did Not Work Well Under Coffee.

A brain worker's health is often injured by coffee, badly selected food and sedentary habits. The experience of the Managing Editor of one of the most prosperous newspapers in the Middle West with Postum Food Coffee illustrates the necessity of proper feeding for the man who depends on his brain for living.

"I p to three years ago," writes this gentleman, "I was a heavy coffee drinker. I knew it was injuring me. It directly affected my stomach and I was threatened with chronic dyspepsia. It was then that my wife persuaded me to try Postum Food Coffee. The good results were so marked that I cannot say too much for it. When first prepared I did not fancy it, but inquiry developed the fact that cook had not boiled it long enough, so next time I had it properly made and was charmed with it. Since that time coffee has had no place on my table save for guests. Both myself and wife are fond of this new cup which 'cheers but does not inebriate' in a much truer and fitter sense than coffee. My stomach has resumed its normal functions and I am now well and strong again, mentally and physically."

"I am confident that coffee is a poison to many stomachs, and I have recommended Postum with great success to a number of my friends who were suffering from the use of coffee." Name given by Postum Co., Battle Creek, Mich.

church, pointed out their strong and weak features and the reforms necessary in the attitude of the church toward them. Mr. Davis said that the church was suffering from over-organization and under-vitalization. He admitted that at times there was nothing to do but to kill off organizations, but the easier and wiser way is to bring up vitality. He pointed out the evils that afflict Congregationalism at the present time through over-emphasis on independence and individualism, and lack of anything like denominational statesmanship or an adequate denominational consciousness or self-respect.

Another Loss to the Woman's Board

The sudden death of Miss Elizabeth P. Studley has removed an efficient and highly valued worker from the ranks of the Woman's Board. For more than five years she has held the important office of assistant treasurer. For some months she has not been in usual health, and for several weeks has been in the Massachusetts Homeopathic Hospital, prostrated by neuritis. Her recovery was anticipated and the fatal blow came without warning. Sunday afternoon, Jan. 25, she was stricken with apoplexy, entirely paralyzing one side. Consciousness did not return and she passed away on Monday, Jan. 26. The funeral service was conducted at her home in Beverly on Thursday, by her pastor, Mr. Byington, assisted by Dr. E. E. Strong.

The Need at Courtland Street, Everett

An urgent case for local Congregationalism is that of the Courtland Street Church in Everett, Rev. G. Y. Washburn, pastor. Started twelve years ago, it has developed a loyal constituency, who have raised over \$1,200 for a building, besides doubling gifts for current expenses. The Suffolk North Conference, in which the church is included, is undertaking to raise \$1,000, and it is hoped that some aid will come from the Congregational Church Union; but whatever is done ought to be done speedily. In addition to gifts of money, the Sunday school lacks teachers. Here is a good chance for the kind of contribution which counts most, namely, the gift of personal interest and service.

Evangelistic Meetings at Tremont Temple

Dr. John Robertson of Glasgow, Scotland, has been preaching every day, except Saturday, at noon in Tremont Temple for the past three weeks, and the attendance has been so encouraging that the executive committee of the Evangelical Alliance of Boston and vicinity voted last week to continue the services till Easter and invited the Evangelistic Association of New England to join with them. The invitation was accepted, and Dr. Robertson has consented to remain in Boston for a while longer, speaking daily at 12:30 P.M. Other men will be heard occasionally. Last Thursday Dr. P. S. Henson of New York gave an address on prayer. And if one had gone to Park Street Church at 6 o'clock any morning last week, he would have found fifty or seventy-five earnest people praying for a blessing upon Boston and New England. Pastors and churches are urged to co-operate in this movement, and a request is made that Feb. 13 be observed throughout New England as a day of prayer.

Home Missionary Fund

A Friend, Worcester.....	\$10.00
A Friend, Petersham.....	6.00
Mrs. J. H. Torrey.....	3.00
Mrs. J. H. Towne, Salem.....	2.00
In memoriam of Rev. Robert Cranford, D. D.....	2.00
Miss A. J. Kelsey, Dover, N. H.....	2.00
S. Portland, Me.....	2.00
Rev. J. F. Clarke, D. D., Samokov, Bulgaria.....	2.00
Mrs. G. Roberts, Sr., Hartford, Ct.....	2.00
Miss E. Clough, Andover.....	2.00
Subscriber, Suffield.....	2.00

Hope smiles from the threshold of the year to come,
Whispering, "It will be happier."

—Tennyson.

WHAT SULPHUR DOES

For the Human Body in Health and Disease.

The mention of sulphur will recall to many of us the early days when our mothers and grandmothers gave us our daily dose of sulphur and molasses every spring and fall.

It was the universal spring and fall "blood purifier," tonic and cure-all, and mind you, this old-fashioned remedy was not without merit.

The idea was good, but the remedy was crude and unpalatable, and a large quantity had to be taken to get any effect.

Nowadays we get all the beneficial effects of sulphur in a palatable, concentrated form, so that a single grain is far more effective than a tablespoonful of the crude sulphur.

In recent years, research and experiment have proven that the best sulphur for medicinal use is that obtained from Calcium (Calcium Sulphide) and sold in drug stores under the name of Stuart's Calcium Wafers. They are small chocolate-coated pellets and contain the active medicinal principle of sulphur in a highly concentrated, effective form.

Few people are aware of the value of this form of sulphur in restoring and maintaining bodily vigor and health; sulphur acts directly on the liver, the excretory organs and purifies and enriches the blood by the prompt elimination of waste material.

Our grandmothers knew this when they dosed us with sulphur and molasses every spring and fall, but the crudity and impurity of ordinary flowers of sulphur were often worse than the disease, and cannot compare with the modern concentrated preparations of sulphur, of which Stuart's Calcium Wafers is undoubtedly the best and most widely used.

They are the natural antidote for liver and kidney troubles and cure constipation and purify the blood in a way that often surprises patient and physician alike.

Dr. R. M. Wilkins while experimenting with sulphur remedies soon found that the sulphur from Calcium was superior to any other form. He says: "For liver, kidney and blood troubles, especially when resulting from constipation or malaria, I have been surprised at the results obtained from Stuart's Calcium Wafers. In patients suffering from boils and pimples and even deep-seated carbuncles, I have repeatedly seen them dry up and disappear in four or five days, leaving the skin clear and smooth. Although Stuart's Calcium Wafers is a proprietary article, and sold by druggists, and for that reason tabooed by many physicians, yet I know of nothing so safe and reliable for constipation, liver and kidney troubles and especially in all forms of skin disease as this remedy."

At any rate people who are tired of pills, cathartics and so-called blood "purifiers" will find in Stuart's Calcium Wafers far safer, more palatable and effective preparation.

The Life of Dr. Joseph Parker,

The greatest English Congregational preacher, has been written by Albert Dawson, once his private secretary, now London correspondent of *The Congregationalist*. It makes interesting reading for any minister, and its cost is only 75 cts., postpaid.

BOSTON The Pilgrim Press CHICAGO

THE TREND OF THE CENTURIES

By REV. A. W. ARCHIBALD, D. D.
\$1.00 net, postpaid

A series of vivid historical pictures showing the hand of God in human history. Graphic, eloquent, suggestive and valuable.

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The Pilgrim Individual Communion Service

Is rapidly displacing the old service in churches of the leading denominations,
and especially in Congregational Churches

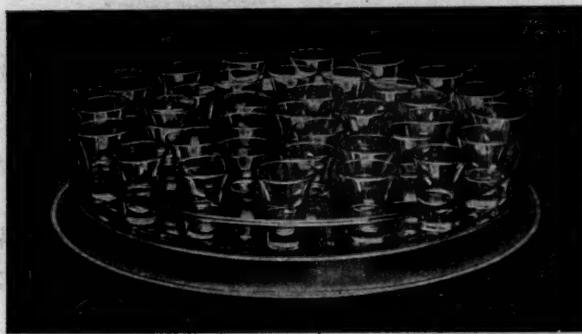
It is made of
**Polished Aluminum — VERY
LIGHT in WEIGHT**
Equal to silver yet less costly
Estimates given on silver and
other material on application



The Trays hold 30, 35 or 40 crystal handmade glasses
Diameter of the trays, 11½ inches Weight when filled, about 48 ounces

REV. DANIEL EVANS, North Avenue Congregational Church,
Cambridge, Mass., writes:

"It gives me pleasure to bear witness to the appreciation of the
Pilgrim Individual Service on the part of all my people. We came
to the use of it slowly, but now we are all very glad that we made
the change. We can heartily commend your service."



QUADRUPLE SILVER PLATED TRAY
Holding 30 or 35 glasses

REV. EDWARD M. NOYES, Newton Center, Mass., writes:

"The church felt a natural reluctance to lay aside its ancient
service, endeared by many hallowed associations. But after candid
discussion, the individual cups were adopted by a vote practically
unanimous, and have been used with increasing satisfaction."

"While there may be some who would have preferred not to
make the change, I hear no regrets expressed; and I notice that
some who formerly refrained from the cup now share in the whole
communion service."

"The equipment which you furnished us is satisfactory in all
respects."



BASE FOR HOLDING THE TRAYS
ON ONE BASE one to four Trays can be placed one above the other



FULL SIZE OF THE GLASS
Concave base—easy to clean



BASE, THREE TRAYS, AND COVER.
The cover set back, showing glasses.



PATENT FILLER
This does not appear on the table
By its use cups may be rapidly filled
using just the necessary quantity

Among the many Congregational Churches using the Pilgrim Individual Communion Service, with satisfaction, may be mentioned the following:

Harvard, Brookline, Mass.
Central, Chelsea, Mass.
Pilgrim, Dorchester, Mass.
Second, Attleboro, Mass.
Winthrop, Charlestown, Mass.
High Street, Lowell, Mass.
Orthodox Cong'l, Melrose, Mass.
Kirk Street, Lowell, Mass.
First, Lowell, Mass.
Elliot, Lowell, Mass.
Elliot, Newton, Mass.
Berkeley Temple, Boston, Mass.

Mystic, Medford, Mass.
Immanuel, Roxbury, Mass.
First, Holyoke, Mass.
Second, Dorchester, Mass.
First, Woburn, Mass.
First, Malden, Mass.
Newton Center, Mass.
Pilgrim, Worcester, Mass.
Auburndale, Mass.
North Ave., Cambridge, Mass.
Prospect Street, Cambridgeport, Mass.
Tabernacle, Salem, Mass.

State Street, Portland, Me.
Pine Street, Lewiston, Me.
Windsor Ave., Hartford, Ct.
Second, New London, Ct.
Pilgrim, Nashua, N. H.
First, Nashua, N. H.
First, Dover, N. H.
Second, Brattleboro, Vt.
First, Bellows Falls, Vt.
Randolph, Vt.
First, Buffalo, N. Y.
Flatbush Ave., Brooklyn, N. Y.
and many others.

Prices on this Service and on Solid or Plated Silver given on application.

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The Pilgrim Press

CHICAGO, 175 Wabash Avenue

Life and Accident Insurance.

53d ANNUAL STATEMENT
(Condensed)

**Aetna Life
Insurance Company,**

HARTFORD, CONN.

MORGAN G. BULKELEY, President.

Assets, Jan. 1, 1903,	\$63,493,545.73
Premium receipts in 1902,	10,224,260.03
Interest receipts in 1902,	2,592,539.16
Total receipts in 1902,	12,816,800.00
Payments to Policy holders in 1902,	8,368,000.76
Legal Reserve, on Policies, and all claims,	55,870,111.08
Special Reserve in addition to Reserve above given,	2,112,933.00
Guarantee Fund in excess of requirements by Company's Standard,	5,500,501.05
Guarantee Fund in excess of Legal Requirements,	7,694,434.05
Life Insurance issued and revived in 1902,	30,489,828.00
Life Insurance in force Jan. 1, 1903,	213,762,977.00
Accident Insurance in force Jan. 1, 1903,	100,550,204.00

Paid Policy holders since organization, \$132,383,973.96

CHESTER & HART, Managers,
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Manager.

Accident Department, Winthrop Building, Boston.

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\$300 to \$725

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PHILLIPS BROOKS

As His Friends Knew Him

The recent Phillips Brooks number of *The Congregationalist* attracted wide attention and led to many public observances of the tenth anniversary of the great Bishop's death. Hundreds of additional copies of the paper have been called for until the unusually large edition has been entirely exhausted.

This valuable series of articles, together with the illustrations, are now being issued as a book, in form suitable for permanent preservation. Together they comprise much interesting material never before published, and this fresh appraisal of Phillips Brooks by his former friends and associates after the lapse of a decade gives us a new sense of the commanding place he occupied among the religious forces of New England.

The contents of the book are as follows:—

Leading Features of Phillips Brooks.

By Rev. Leighton Parks, D. D.

Man of the Spirit. By Rev. Geó. A. Gordon, D. D.

Valuation of Family Ties.

By Rev. John Cotton Brooks.

His Imitable Traits. By Rev. F. B. Allen.

As a Poet. By Isaac O. Rankin.

As a Traveler. By W. N. McVicar, D. D.

His Influence at Harvard. By Prof. F. G. Peabody, D. D.

With His Younger Brethren in the Ministry.

By Bishop William Lawrence, D. D.

His Permanent Influence.

By Rev. E. Winchester Donald, D. D.

A Poem. By W. R. Huntington, D. D.

Personal Tributes

from a Dozen Eminent Friends and Associates

It also contains four portraits, some of which were never before published, and about a dozen other beautiful illustrations, including Trinity Church, exterior and interior, his birthplace, rectory, study, Phillips Brooks House at Harvard, the monument at Mt. Auburn, facsimile of sermon manuscript, also small portraits of the various contributors.

The book is to be about 7 x 9 inches in size, handsomely printed on coated paper, and bound in purple and gold, the cover design including a vignette of the beautiful Trinity Tower. Price 75 cts. net, including postage. A copy will be sent to any address on receipt of order and may be returned if not entirely satisfactory.

It will make a very beautiful and appropriate Easter remembrance.

BOSTON

The Pilgrim Press

CHICAGO